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APRIL 26, 1906

No. 17

THE CHRISTIAN CENTURY



CENTRAL CHRISTIAN CHURCH, INDIANAPOLIS, INDIANA.
The Eighth Annual Congress of the Disciples of Christ. Convenes in
this Church on Wednesday, April twenty-fifth.

CHICAGO

The CHRISTIAN CENTURY COMPANY

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The Christian Century

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always at a premium. News letters should
be condensed as much as possible. News items
are solicited and should reach us not later than
Monday of the week of publication.

Change of Address.

Rayner, E. H.—Kissimmee, Fla., to 19 Home
St., Worcester, Mass. (Not Pr., but ready
for work again.)

Riley, Oscar—118 Chelmsford Ave., to 129
Chelmsford Ave., Washington, Pa.

Rogers, Wm. H.—527 Norwood av., Buf-
falo, N. Y.

Sprague, Chester—Morgantown, W. Va., to
East Liverpool, O.

Taylor, Chas. E.—Sebring, O., to Deer-
field, O., Box 61. (P.)

Thus, D. B.—Lexington, Neb., to Long-
mont, Col. (P.)

Watkins, C. A.—Muir, Mich., to Morlboro,
O. (Pr. Morlboro and New Baltimore, O.)
Wells, Chas. E.—Cherokee, Ia., to Lock
Box 222, Keota, Ia. (Close pastorate April
1st.)

White, Jas. B.—North Bend, Neb., to Elm-
wood, Neb. (P.)

Williams, H. D.—Canton, Mo., to Ames, Ia.
(P.)

Williamson, Guy R.—Waverly, Ill., to 347
W. North St., Jacksonville, Ill. (Ass't Pas-
tor Central Ch.)

Wolfe, Jas. E.—Varnville, S. C., to Luray,
S. C. (Pr. for Luray, Varnville, Browning,
Rice Patch, Robertsville, Enon and Ever-
green as District Evang.)

Wood, F. M.—2304 Agnes Ave., Kansas
City, Mo., to 2417 Prospect Ave., Kansas
City, Mo.

Wooten, J. N.—Longview, Tex., to Here-
ford, Tex. (P.)

Wright, A. K.—Monrovia, Cal., to San
Jacinto, Cal. (Pr. Hemet and San Jacinto,
Cal.)

Allen, Dr. James Mitchum—Retired minis-
ter and president of Washington C. M. S.,
died March 15th.

Cottrell, M. L.—Hickory, Wis., to Seymour,
Wis. (Pastor.)

Darby, J. W.—1427 Eighth Ave., Beaver
Falls, Pa. (P.)

Engle, N. Ferd.—Lincoln, Kan., to Plain-
ville, Kan. (P.)

Fisher, S. G.—Adel, Ia., to 23 Euclid Ave.,
Detroit, Mich. (Pastor Woodward Avenue
Church.)

Fletcher, J. F.—Fourth Church, Pittsburg,
Pa., Monongahela Ave., to 406 Jucunda St.,
Mt. Oliver Sta., Pittsburg, Pa. (P.)

Holton, T. T.—104 Tremont St., Lincoln,
Ill., to 1011 North McLean St., Bloomington,
Ill. (P.)

Lewis, J. Preston—Box 236, Norfolk, Va.,
to Back Bay, Va. (P.)
Newcomer, Dr. L. E.—Mason City, Ia.
(Physician, and not minister.)

Pendleton, P. Y.—2345 Highland Ave.,
Walnut Hills, Cincinnati, to 1383 Myrtle
Ave., Walnut Hills, Cincinnati.

Roberts, J. A.—R. R. No. 1, Cleaves, O., to
5624 University Place, Indianapolis, Ind.
(Evangelist.)

Rounds, W. S.—83 Dinsmore Ave., Crafton,
Pa., to 23 Union Ave., Ingram, Pa. (Remains
Pastor of Crafton Church.)

Tanksley, R. H.—Humboldt, Kan., to Neo-
desha, Kan. (Pastor.)

Williams, H. C.—3308 Lincoln Blvd., Oma-
ha, Neb., to Box 1099, Fairfield, Neb. (Pas-
tor.)

Bennett, J.—Minier, Ill., to Gloucester, O.
Bright, E. A.—214 S. Richhill St., Waynes-
burg, Pa.

Brown, J. A. W.—Moline, Kan.

Evans, C. C.—Packwood, Ia. (Preaches at
Brighton, Ia.)

Denton, J. E.—Vacaville, Cal., to Petalu-
ma, Cal.

Dorris, C. E. W.—Lynchburg, Tenn.

Edmundson, C. B.—Poe, Ind.

Connelly, H. H.—333 Washington St., to
331 Washington St., Charlelot, Pa.

Finnell, Rufus A.—1205 Brown St., to 1212
S. 15th St., Springfield, Ill.

Gish, G. A.—Gridley, Ill.

Goodrich, V. L.—Clearwater, Kan.

Huff, E. H.—Selling, Okla., to Barnes,
Okla. (Lives at Barnes and preaches at
Tivoli and Bane, Okla.)

Jacks, W. H.—Scottsburg, Ind., to Vevay,
Switzerland Co., Ind.

Kleeberger—1108 Dennison Ave., Columbus,
O. (Chicago Avenue Ch.)

Limerick, J. J.—Carrollton, Mo. (Not
preaching on account of health.)

Nicoson, M. J.—Memphis, Mo., to 1006
Concert St., Keokuk, Ia.

Overstreet, Jno. A.—Tonkawa, Okla.

Payne, Wm. Elmer—Gas City, Ind., to
Hartford City, Ind.

Pike, Grant E.—33 Home St., to 23 Dixon
St., Allegheny, Pa.

Reed, W. F.—Wellington, O.

Robertson, C. J.—Hiram, O. (Pr. High-
land Avenue Ch., Cleveland, O.)

Smith, W. F.—Bellevue, Ky., to Box 171,
Morehead, Ky.

Smith, Sackville M.—Middletown, N. C.
(Evangelist.)

Scott, W. H.—Russellville, Mo.

Tilcock, H. H.—P. O. Millersburg, O. (Pr.
Homesville and Welcome, O.)

Tinsley, Lee—Jeffersonville, Ind., to Olney,
Ill.

Titus, D. B.—Lexington, Neb., to Long-
mont, Col.

Uddike, J. V.—Neptune, O. (Evangelist.)

Vaugh, B. J.—Shawnee, Okla.

Winbiger, W. W.—Converse, Ind.

The above are preachers unless otherwise
indicated, with latest address.

The following are newly organized churches
just reported:

University Place Christian Church, Okla-
homa City, Okla. No preacher; W. L. Peck,
Elder.

Mineral Wells, Tex. No pastor.

Mitchell, Neb. No preacher.

Seaboard, Tazewell Co., Va. John Phillips
organized and preaching for them.

Hawesville, Hancock Co., Ky. No pastor.

Ravanna, Mo. Orin Callaway, Clerk; no
pastor.

Elk City, Okla. No pastor.

MOST CULTURED.

I am personally most grateful for your
editorials. They are the sanest and most
cultured and thorough reading I find.

Sherman Hill.

READ MORE THAN ALL OTHERS.

The Christian Century is read in more
of our homes than all others combined.

J. L. Thompson.

ENJOYING THE CHRISTIAN CEN- TURY.

I am enjoying the Century these days,
and am often moved to say a word to
you, but am a little loth to say much to
editors. However, in this case, I am
moved to commend heartily your recent
editorial on Federation.

I. J. Cahill

Dayton, O.

FROM THE COAST.

"You are certainly giving us a delight-
ful paper, clean, wholesome, artistic.

W. L. Martin.

Los Angeles, Cal.

He who stands with God can very well
afford to stand alone if it ever becomes
necessary; but usually it transpires that
there are seven thousand souls no whit
less righteous than the poor, discouraged
Tishbite who fancies himself forsaken.

DR. MOORE'S LITTLE BOOK.

The following appreciative notice of
Dr. Moore's little book is so just and at
the same time states the case so well
that we cannot withhold the entire letter
from our readers:

Kansas City, Mo., March 23, 1906.

I have just finished reading, with great
profit and pleasure, Dr. Moore's little
book, "The Plea of the Disciples of
Christ." I congratulate him first upon
getting away from the commonplace. I
do not mean that he is not comprehen-
sive, for he has covered the ground ad-
mirably. What I mean is that the pages
glow with a new putting of the essential
features of our Plea. He is the first man
to write a philosophy of the Plea of the
Disciples of Christ.

I like his discussion of the Holy Spirit.
From what I have been able to observe
as I have talked with our preachers I
think his discussion covers and also
clears up very nearly all views. The
plain and scriptural distinction which he
makes between "Holy Spirit" as an ele-
ment and "The Holy Spirit" as a person
is most valuable to the understanding of
this subject which puzzles so many peo-
ple. The emphasis to be placed upon
the work of the Holy Spirit in the world's
conversion makes the discussion of great
value.

The last two chapters on "Is the Plea
Still Needed?" and "How to Make the
Plea Successful," prove that the work
of the Disciples of Christ is by no means
completed, and that the prayer of our
Lord that they all may be one will be an-
swered.

Let me commend the author for the
loyalty which he shows toward the reli-
gious body with which his life has been
connected so long, in that, while he re-
cognizes our shortcomings and points out
ways of improvement, he never fails to
write appreciatingly of our contribution
to Christian unity. It will be well if our
brotherhood can drink deep at this foun-
tain of clear thought.

Faithfully,

G. W. Muckley.

SAN FRANCISCO RELIEF.

The Christian Century will be glad to
receive and forward contributions for the
relief of our brethren in San Francisco.
All gifts for this purpose will be ac-
knowledgeed in the columns of the Chris-
tian Century. The following amounts
have been received to date: Sunday
school of Austin Christian church, \$4.51;
D. W. ———, 50c.; Sheffield av. Christian
church, \$12.50; West Pullman Christian
church, \$10.00. Collections for this pur-
pose were taken yesterday in the follow-
ing Chicago churches, Austin, Jackson
Boulevard, Irving Park, Monroe street.
The Metropolitan church gave \$110.00,
and will give a benefit entertainment
next Thursday evening, from which they
expect to realize another hundred dol-
lars. Englewood church, \$110.00. South
Chicago and the First church will take
an offering next Sunday.

To speak well of those whom we know
not is prudent; to speak well of those
whom we hear abused is charitable; but
to think and to speak well of those who
abuse us—this is sublime.

Neither education nor righteousness
cometh by the hearing of the ear. In
like manner they cannot be had for a
consideration. They must be elaborated
by each person who gets them upon the
soil of his own life.

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The Christian Century

Vol. XXIII.

CHICAGO, ILL., APRIL 26, 1906.

No. 17.

EVENTS OF THE WEEK

The eyes of the world have been turned to the city of San Francisco, which was visited on Wednesday, April 19, by a disastrous earthquake. The first shock

San Francisco Disaster.

came a few minutes after 5 o'clock in the morning, followed by several lighter ones during the day. The earthquake was so severe that the whole city and neighboring suburbs were shaken and hundreds of buildings were razed to the ground. According to the most conservative estimate, 400 persons were crushed to death by the crumbling buildings and falling walls, and hundreds of others were injured. People poured from the hotels and homes to flee terror stricken to the open places of the city. To add to the horror of the disaster and the confusion fires broke out in scores of places. The first shock had broken the water mains and cut off the means for fighting the fire. With no water at hand the most heroic measures were taken to check the advance of the flames, but to no avail. The fire raged for days, leaping from square to square, until in the heart of the city—where once were the finest buildings was a mass of ruins covering an area more than twice as large as the district swept by the great fire in Chicago. Out of the chaos and confusion of the terrible calamity quickly came system and order. Mayor Schmitz proved himself equal to the situation. The city was quickly put under military rule and such measures immediately adopted as were necessary for the prevention of violence and further loss of life as the flames devoured new districts. As soon as the news of the destruction of the city was flashed over the country the work of the relief of San Francisco's sufferers began. While anxious people all over America and across the sea waited for cheering dispatches assuring them of the safety of friends or relatives in the stricken city, they busied themselves preparing to send the swiftest relief to those who had escaped with their lives. From every community the response to the call for assistance has been prompt and most generous. Starting with a generous appropriation by Congress, the funds for relief have been swelled by hundreds of thousands of dollars from every part of the country. The property damage to San Francisco can hardly be estimated. Those buildings in the business district which were not ruined by the earthquake were destroyed by the flames. But already the spirit of enterprise has sounded the call for a new San Francisco, and the work of clearing away the debris preparatory to rebuilding the city has begun. Fortunately the United States Mint escaped the flames, and many of the bank vaults endured the fire, so that business may soon be resumed and the situation become normal in commercial circles. If it has given no other object lesson, the disaster has certainly shown in a clearer light the fraternity which follows on suffering and that deep sympathy which makes men kin.

As the result of a dust explosion in a mine of the Colorado Fuel and Iron company, forty miles west of Trinidad, shortly before noon on Monday, twenty-two miners are known to be dead and one other is missing, with little hopes of being found alive.

Colorado Mine Explosion.

There were forty men in the mine at the time of the explosion. Seventeen miners, who were working 3,700 feet from the entrance, escaped uninjured through another opening. The explosion occurred in rooms 3 and 4, near the main entrance, and was the result of a windy shot, which ignited the dust.

According to the news reports in the dailies this week the sensation of this era of sensations is the report on the Standard Oil monopoly, which at last has been submitted to the President by Commissioner of Corporations Garfield.

The Oil Combine.

This report represents the result of fourteen months' patient investigation by Commissioner Garfield and numerous secret agents. These officials have ransacked every oil field in this country, almost every state in the country, and even visited Europe for information to enable them to describe clearly and impartially the operations of the most colossal combination of modern times.

The information has been incorporated in a voluminous report and it will be sent by the President to Congress, probably during the present week or early next week, in order that it may guide that body in the enactment of remedial legislation for some of the evils disclosed. In the meantime it is being considered by the President and the attorney general with a view to the institution of legal proceedings against the officers of the Standard Oil and various railroads with which they have been in collusion.

It would seem upon the facts brought to light that there could be no question of the prosecution of the company and its officers and the railroads and their officers with which they have been in collusion.

Notwithstanding the presence of nearly 30,000 soldiers, the whole colliery district about Lens,

Anarchy at French Mines

France, is virtually in a condition of revolution. Robbery, destruction and violence continue. The government has not yet abandoned its attempts at pacification, and the orders to the troops are not to interfere with the strikers unless in self-defense. The commanding officers have interpreted the orders generously, and the soldiers have suffered severely. Their discipline and self-control in the face of cruel peltings with broken bottles, stones and scraps of iron have been marvelous.

These attacks have been received more than once or twice without a shot being fired or a sword drawn in defense, the only retaliation being the temporary

scattering of the mobs by charges of cavalry, in which many horses and riders were thrown by wires stretched across the roads, while the rioters took refuge behind barricades or in buildings.

In other cases the soldiers and gendarmes used their weapons, but the injuries inflicted were trifling compared with those sustained by the troops.

The situation, however, is becoming intolerable, and the commanders are hourly expecting orders to fire on the strikers. Fresh troops were arriving all day to-day. They are compelled to bivouac on the streets, as all the halls and other available buildings, including the labor exchange here, are filled with soldiers who arrived earlier.

The ceremonies in commemoration of Admiral John Paul Jones, whose body was recently brought to Annapolis, were held Tuesday, when the body was transferred from the temporary tomb in the naval academy grounds to a memorial room in Bancroft Hall. The French government sent a fleet, under command of Admiral Campion, to participate in the ceremonies. Addresses were made by President Roosevelt, M. Jusserand, the French ambassador; Secretary Bonaparte and General Horace Porter.

The police department of Pittsburg made a raid on the Tenderloin district of the city last Sunday night and gathered in one thousand persons of both sexes. It was the first hard blow struck by the new city administration under the Democratic mayor, George M. Guthrie. When Guthrie took the oath of office he announced that he intended to be mayor; that if certain conditions in Pittsburg were half as bad as they had been painted to him there would be some trouble, and that many people now living on the fat of the land without labor would be forced to go to work—even if at the workhouse.

Policemen visited every church in Chicago and impressed on the pastors the provisions of the city ordinance forbidding overcrowding and requiring exits to be un-

Briefs.

locked. This action was taken at the instance of the building department, as a result of the recent fatal accident in the crush at St. Ludmilla's Roman Catholic church.—The House of Representatives adjourned on Tuesday to allow the members to attend the John Paul Jones ceremonies at Annapolis.—The Senate has listened all week to the debate on the railroad rate bill. Senator La Follette spoke during the early part of the week and was followed by Senator Spooner.—Theodore P. Shonts, chairman of the Panama Canal Commission, has informed the officials at Washington that the character of the canal, whether sea-level or lock, must be decided at once, because the preliminary work on the isthmus is done.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

NAPLES AND SAN FRANCISCO.

The two great disasters that have within the past fortnight all but ruined the cities clustered about the Bay of Naples and the Golden Gate have brought the entire civilized world to instant and keen sense of the appalling tragedies which have their part in the drama of life. No lovelier scene could be imagined than that which lay spread out at the foot of Vesuvius only a few days ago, and now there is only desolation, as once before at the beginning of the Christian era. No busier or more confident community existed in the western world than San Francisco, where to-day blackened ruins tell how fire has completed the havoc which earthquake began.

The hearts of all men are saddened by these two awful afflictions. Many have been in that "Vesuvian Bay" and watched with a sense of enchantment those "purple peaks remote," the sentinels of a land of loveliness amid which Sorrento, Pompeii, Herculaneum and Naples have their place. And San Francisco is still nearer in distance and interest. Many of our people crossed more than half the continent to attend the great conventions that went there last summer. They know the beauty and opulence of that city by the Pacific, and the disaster which has befallen its people, and other portions of the Golden State, will come home to them with the sense of almost a personal loss.

The single ray of sunshine which breaks out from the cloud in a time like this is the instant and generous response which is made from all alike to the call for help. Naples and San Francisco are the stricken members in the list of cities, to which the world has responded with immediate recognition of the brotherhood of man in suffering as in rejoicing. This is the one thing that can be done in a time of such dire distress. The history of the generous response made to the needs of Chicago at the time of its great fire, Johnstown in the day of the flood, Charleston when it was rocked with an earthquake, and Galveston, submerged by a tidal wave, all illustrates that spirit of quick and sympathetic answer to the cry of distress which is the characteristic of a Christian people, and proves the ever-living brotherhood of the children of God. The present moment again gives ample evidence of this Christlike attribute. H. L. W.

THE CALL FOR UNITED EFFORT.

God has ways of working which we are not aware of, until the fruit of His toil appears. We do our best to carry forward His plans, but our wisdom is foolishness, our strength weakness, and sometimes we even promote our own selfish purposes to the hindrance of His kingdom. For generations now the problem of union has been before the churches. It has been studied from many view points, and there are several definite proposals upon the subject. The Disciples owe their very existence to this problem, and they are in their collective capacity an attempt to solve it. In common with many other Christians, they have worked assiduously and unselfishly to bring about the answer to our Lord's prayer, but while the followers of the

Master have been working, the Master himself has not been idle.

Pressing needs and coercive conditions have arisen in modern society, which sound an insistent call for united Christian effort. They are such in their very nature that in no other way can the churches deal with them. While we have practically ignored social conditions in our propaganda, nevertheless it is through these conditions that this same propaganda is to be helped on. We shall continue to do our part, but some of us think the time is upon us when we should make a more valued contribution, because of a broader vision and a better generalship. It is not to be expected that champions of such a plea as we urge will ever fail to co-operate to the fullest extent with forces and agencies that move powerfully in the same direction. What matter whether the triumph comes through us or through others, so it comes?

In a recent comment, *The Standard*, one of our Baptist contemporaries, says: "But are there not conditions in our modern life which demand that the Christian forces of the United States present a solid front? Here, it seems to us, is the crux of the whole matter. If there are evils to be met and overcome, work to be done for the kingdom of God that cannot be accomplished by the denominations acting separately, then we have an imperative reason for the federation. Here it must justify itself before the Christian intelligence of the nation, and the task should not be difficult. The evangelization of the city would furnish such justification were there nothing else needing to be done the accomplishment of which waits upon the combined and harmonious effort of all Christian bodies. Every year the problem of the city becomes more complex and difficult. The great cities of England and of the continent furnish no such difficulties as are found in America. Compared with New York and Chicago, London has a homogeneous population. Congested centers will always present peculiar difficulties; but when that congestion involves many nationalities each with its own hereditary tendencies and peculiarities of customs the difficulty of evangelization becomes enormous. The Christian church in America owes it to herself to stop playing at city missions. The conditions in our great centers of population bring the blush to our faces. Great masses of people are absolutely untouched by Protestant Christianity. Those who are lowest down in vicious living are most uncared for. Perhaps we are doing much when we consider the dollars invested in this form of work, but we are doing next to nothing when we compare our effort with the need. We shall never touch the "submerged tenth" of our great cities with the power commensurate with our resources or with the demand until evangelical denominations co-operate in this work to a much greater degree than they are now doing. This is but one of many phases of Christian work which call for united effort. Intemperance and the divorce evil suggest themselves at once whenever we think seriously upon that which needs to be done by the Christian people of America, and which cannot be accomplished by independent denominational action."

The task of city evangelization alone is an appalling one. For all the years of our country's settlement and growth the churches have been in the midst, with their machinery and methods, intent on planting the Cross at every strategic center, and pre-empting it for Christ. But the populations have surged in like a flood, and the denominations, bound by the very logic of denominationalism to independent action, have had to see the work go undone, and the tares in many a fine field choke out the wheat. We are entitled to some credit, indeed, it would seem, to great credit, for evangelizing fervor and efficiency; and yet in no city that presents the problems of the modern city, have we made creditable history. In Kansas City we are comparatively strong, but that is one of the smaller centers, and besides, it is the most American of all our municipalities. Des Moines again comes in a different class.

What can we do in the way of direct attack upon the great cities that will bring us into comradeship and close co-operation with other religious bodies? This is a definite question, and one that is not hard to answer. It may admit of a variety of answers as to details of method, but it is a finger-board pointing to a force that will help forward our movement. Perhaps united effort in city evangelization should make the stronger appeal to us, because of the character of our work, and the quality of our experience. But we are not novices by any means in all other causes that invite with compelling attention united action. All the phases of the temperance reform are familiar to us, and some of our best workers are engaged in the ranks of the temperance hosts.

We have graduated some specialists also into charities relief, into the work of municipal reform, and in the various fields of political industry and economics, where vicious conditions exist, we can toil side by side with Romanists and Salvationists, and all between. In these lines of immediate Christian union we should be first and foremost. Who knows but it is a form of salvation that like every other, must be worked out? Without undue sensitiveness, without prejudice, let us answer the call from every quarter, and unite for victory. F. G. T.

RECENT SERMON SUBJECTS.

Chas. M. Watson, Connellsville, Pa., "The Heralds of the King—a Call to Deepen and Enrich the Life."

Earl M. Todd, N. Tonawanda, N. Y., "The Knowledge of Sonship" (1 John, 5:19.)

Orvis F. Jordan, Rockford, Ill., "The Death of Jesus."

Pres. Carlos C. Rowleson, Euclid Ave. church, Cleveland, O., "Christian Education."

Herbert L. Willett, First, Chicago, "Palm Branches."

Prof. George A. Peckham, Hiram, O., "The Servant of Jehovah."

S. H. Zendt, Oskaloosa, Iowa, "Parental Obligation Toward the Sunday School."

It is a mighty easy thing to assail the ears of your friend with your grievances, but it is trying on the nerves—your friend's nerves.

Among the New Books

Egoism, a Study in the Social Premises of Religion, by Louis Wallis. 137 pages, 16 mo; cloth: Net \$1.00 postpaid. University of Chicago Press.

A very thoughtful essay, closely wrought and worth reading twice. Egoism is declared to be the social dynamic, but the author's "egoism" is the opposite of crass individualism. Personality and personal relations are co-ordinating factors. There is no self apart from the other. Relation is not only a modifying factor; it is the moulding factor of the ego. Biblical history in the light of historical criticism is taken as the best illustration of the author's thesis that egoism is the only force propelling the social machine. Religious ideas are found to be products of the personal need of the time as determined by the social state of the time. God is a "man of war" during the conquest, a Sovereign Ruler during the industrial period of the monarchy, a Father in the distress of bondage. Jesus offers the final solution in finding self in service of others. The church must be freed from individualistic ethics and discern the social evils as well as individual misconduct. It cannot fall back on old formulas, but must face forward to meet new conditions. The problem to-day is moral, not intellectual. A. W. T.

The Country Town, a Study of Rural Evolution. By Wilbert L. Anderson, with an introduction by Josiah Strong. (New York: The Baker & Taylor Co.)

This is another of the informing volumes, issuing from the Baker & Taylor Co. presses, at intervals, and dealing with the problems of progress, the advance of civil, social, religious movements in our country, and the great world-movements of the past century. This volume is a study of the readjustment of rural populations, incident to the industrial changes brought about by the invention and general introduction of farm machinery, during the last half century. He discusses in a vital way the problem of the city in its relations to the country and the country town, and township, with the causes for the shifting rural and city populations. He also gives most suggestive and interesting information regarding the question of foreign immigration and problems growing out of the same. The related questions of environment, evolution, the movements of political parties, the church and its preservation, and its power as a social center, all find ample and inspiring treat-

ment. The volume is distinctly optimistic in tone, rich in historic value, a storehouse of information and inspiration for all students of the times, preachers, lecturers, statesmen, and all American citizens, in country and town and city. It is as interesting to one who has any real sympathy with the humanity of the present day, and the problems that face us, as any romance of the days of chivalry. It is, in fact, a part of the romance of the redemption of the race from barbarism, the conquest of the wilderness, and the building of the "City Beautiful" on our earth. Charles Blanchard.

The Work of Preaching. By Arthur S. Hoyt. The Macmillan company. New York. 1905. Pp. 355. Price \$1.50.

After one has read several books on Homiletics, he is not likely to allow the claim upon his time of a new work on the subject, unless in the table of contents he finds an indication of a real contribution either in the material or the manner of presentation. To such a reader the two hundred pages of Mr. Hoyt's work which treat of the preparation and arrangement of the sermon will be of no great interest. These chapters, however, are well adapted for class room use. But the chapters "Illustration," "The Preparation for Preaching," "The Elements of Effective Speaking," will be inspirational and of corrective influence even to the experienced preacher. In the last chapter named, and in fact throughout the book, Mr. Hoyt shows his appreciation of the natural psychological principles of expression, as opposed to the artificial teaching of a former day. I have seen no more satisfactory book for the use of the student of homiletics than this.

Harry F. Burns.

Peoria, Ill.

Sermon Briefs From Unpublished Manuscripts of Henry Ward Beecher. Edited by John R. Howard and Truman J. Ellinwood. Pilgrim Press, Chicago, 1905. Pp. 263. Price \$1.00 net.

These briefs are mostly from the unpublished sermons of Mr. Beecher, preached at Plymouth church during the years 1864-65. The editors have arranged them into three groups under the headings The Summons, The Warfare, The Great Commander. To the preacher and student this book is interesting and suggestive. A glance behind the scenes is more or less fascinating to most of us. We like to know how a man who has made a success has taken hold of things.

His methods are suggestive. Beecher could help men because he appealed to them where they live. In these sermons he calls men to a better life. He warns, invites, allures, advises and encourages, and all the time men listen.

Chas. S. Earley.

Hill City, Kas.

The Prophets and the Promise, by Rev Willis Judson Beecher, D. D., Professor of the Hebrew Language and Literature in the Theological Seminary of Auburn, N. Y. T. Y. Crowell and Company, Publishers, N. Y.

As the title suggests the book divides itself into two parts. In Part I, the Prophets, the author has classified the prophets under six periods, from the Prophets Samuel, David and Nathan to the postexilic prophets. The prophet's message was of primal importance. He received this message in dreams, by picture-visions, and from angels. In all this there is a marked absence of any artificial excitement. He uttered this message by means of object lessons or by types. The prophet was a giver of the Torah (the law) and a writer of Scripture, and his authority was always the highest.

In Part II, The Promise, the author has considered this doctrine, as it is taught in the New Testament: "God gave a promise to Abraham, and through him to mankind; a promise eternally fulfilled and fulfilling in the history of Israel; and chiefly fulfilled in Jesus Christ, he being that which is principal in the history of Israel."

This fact is made plain: That there was not "some promise," or "a promise," but THE promise. This is the theme of the whole Old Testament and it pervades all New Testament thought. With this fact clearly before one, it is not hard to establish forever a Christocentric theology. This promise—THE promise—was given to the patriarchs, renewed to Israel and to David, and incorporated into the Promise-Doctrine of the prophets and psalmists. With minuteness the author treats those common Messianic terms: The Servant, the Kingdom and its Anointed King, the Chosen One, the Called One, and My Lord. The prophets were themselves types of the Person of the Promise. In fine, almost all of the details of the Old Testament work out this Promise-Doctrine. Jesus is indeed the fulfillment of THE Promise, and this promise has been fulfilled not as mere prediction, but as a promise. E. P. W.

IOWA CHRISTIAN ENDEAVOR.

We present this week our full list of District Superintendents of Christian Endeavor:

Central, E. F. Leake, Newton.
Northeast, Eugene Curless, Liscomb.
Southeast, C. C. Davis, Packwood.
Southwest, E. E. Mack, Prescott.
Northwest, Wm. Baier, Marcus.

Look to these men, faithful and true, for inspiration and support in all things Endeavorward.

Sunday evening, May 6, has been stated as the time for a special Endeavor service. It will be a rally service, following in the wake of the Simultaneous Bible School Campaign for April. It will test this campaign for definite results Endeavorward. This service may take

the regular Endeavor hour or the evening service hour. We hope it will be possible without conflict to give the whole evening to Christian Endeavor of the society, by the society and for Christ and the church.

Make the regular Endeavor hour a joint service of the Young People's Society and the Juniors or of all societies if more than these two.

Make it the culmination of:

A rally for new members.

A rally for new societies.

A rally for larger confidence in present day Endeavor.

A rally for broadest Missionary enthusiasm.

This advance notice of the day and date is served. Endeavorers, it is up to

us to show constantly that "Christian Endeavor is not a spent force but a sent force." Go forward!

Establish a standard of attainment for the year. Make it your watchword. Plan the work. Work your plan. Our Council Bluffs society has this watchword: "Our working membership doubled in 1906." Already it has been 60 per cent accomplished.

Faithfully,

W. B. Clemmer,

State Supt.

Council Bluffs, Iowa.

Religion is not good works—though one cannot be religious and omit to do good works; religion is that which makes good works possible.

Aggressive Denominationalism

By Earl Marion Todd



Earl M. Todd, N. Tonawanda, N. Y.

There is a sure tendency among certain sections of the Disciples towards aggressive denominationalism. It is the inevitable recoil of a movement on itself, and grows out of the espousal of a movement, conceived on broad catholic lines, by men of narrow and provincial sympathies and understandings, and who are incapable of appreciating or even understanding the aims and purposes of its founders. It is the normal sloughing off of dead tissue by the health body—for "there must be also heresies among you that they that are approved may be made manifest."

This tendency, however, is not to be found in the direction in which certain self-styled "undenominationalists" are looking for it. The difference between a capital letter and a small letter is altogether too superficial a test in a matter that goes so frankly to the roots of things. Aggressive denominationalism may lurk as securely under the assumed humility of a small 'd' as under the frank but inoffensive self-assertion of a large 'D.' That the people known as Disciples of Christ constitute what is commonly known as a "denomination" it is impossible to deny; and it is difficult to see why it should be thought worth while to deny it. Nay, does not the spiritual pride which prompts the denial seem most worthy of rebuke? The Disciples of Christ must plead guilty to the mild impeachment, or else deny the Christian standing of other bodies of Christians—which would place them in a somewhat less enviable position than the other. As soon as the Disciples awoke to the fact that they were not merely people, but a people, they became a denomination, for that is all a denomination is. We may use euphemisms as we like, but the thing is the same. A people we are, and by God's call. To refuse to be a people and to take up our 'burden' as a people would be to be 'disobedient to the heavenly vision.' And a people we will continue to be until our mission is accomplished and we lose our identity along with our nomenclature in the gladness of the great reunion. Of course we could at once cease to be a denomination by ceasing to be a people—which would involve a rather radical reversion of the policy of the fathers of the movement. Dr. John Hunter, of Trinity church, Glasgow, is the only consistent undenominationalist known to the writer. He is supposed to be a Congregationalist, which would make him a denominationalist. But he says in his last book ("The Coming Church," London, 1905):

"The reader must not confound the old Independency with the new Congregationalism, which seeks to be a large and aggressive denomination. The writer has always maintained that the denominational idea has no place in Independency, and prefers to describe his own ecclesiastical position as that of an independent Christian minister—in sympathy more or less with churches of every name, but formally related to none." More recently, in addressing his own church on the occasion of their annual meeting, he said that "more than most ministers, he had to do his work in much seeming loneliness and isolation, for he was now not connected with any denomination or ecclesiastical organization, and intended to keep that independent position."

This is consistent undenominationalism. Are the Disciples of Christ ready

for this?—"formally related to none;" no "we-as-a-people;" no "Our Movement;" no "Us;" no co-operation for the purpose of forwarding a movement; simple independency, without even a capital letter, every church acting independently of every other church? Could the ideal of Christian unity ever have been advanced by this policy of disintegration.

But the case is very different with aggressive denominationalism. Denominationalism of this type is the bane of the Christian church; it is the bane of the Disciples of Christ, and it will wreck this great and beneficent movement if the voices of its advocates prevail in the councils of the brotherhood. The Jews sacrificed Christ on the altar of national expediency, just as certain brethren would have us sacrifice Federation on the altar of denominational expediency. The one was the perdition of Judaism, and the other will be the perdition of the Disciples of Christ. Aggressive denominationalism is simply the subordination of the interests of the Kingdom to the interests of the denomination; it is to regard the denomination as an end, rather than as a means to an end. In so far as Methodism, for instance, subordinates denominational interests to the larger interests of the Kingdom, and pursues unswervingly the high catholic moral and spiritual aims of the Wesleys and Whitefield, it is denominational only in a good sense. In so far, however, as it turns aside from these unselfish aims and seeks her own upbuilding and glory, and the perpetuation of her own institutions at the expense of the larger interests of the Kingdom, and makes these denominational interests an obstacle to the reunion of the scattered people of God, it is aggressively denominational, and is deserving of rebuke. The same may be said of the Baptists or the Disciples, or any other denomination.

This tendency among the Disciples reveals itself in the spirit of self-assertion that every year becomes more pronounced among us; in the pride which we take in numbers; in the boastful spir-

it in which we advertise our benevolence; in the endeavor to establish a denominational doctrinal standard and to fix on succeeding generations the opinions of their predecessors; in the wrath that is visited on every man that rebukes our denominational egoism; in the vociferous indignation called forth by a suggestion that the time would come when our mission will have been accomplished and when "we-as-a-people" will be absorbed into the general congregation, and the claimant desire to perpetuate ourselves and our institutions after our denominational mission is accomplished; in the opposition to Federation, on the ground that it subordinates denominational interests—our denominational interests—to the larger interests of the Kingdom of God; in the huff raised in some quarters over the affront to our pride at being practically ignored at the Interchurch Conference on Federation; in the housetop proclamation of our virtues and accomplishments and the desire to receive credit for the same, rather than the humility which befits those who are but instruments in God's hands for the accomplishment of His purposes—who are wise enough to realize that they were but "grass in the garden of God." Egoism is the deadly enemy of spirituality. Not until the ego is slain in a man, and he can say with Paul, "I have been crucified with Christ, and it is no longer I that live—or with Dr. Horton, it is no longer the ego that lives—but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me;" not until he can thus triumph over the ego within him will he have prevailing power with God or man. The same is true of the denominational ego, whose dominance is the essential sectarianism. It must be slain, crucified, nailed to the cross of Christ. But unslain, and permitted to have a voice in the councils of any people—and Ichabod is their name! It was this spirit that destroyed Judaism; they set their own national glory before the interests of the Kingdom, and instead of a glad willingness to lose themselves in their mission to humanity, sought simply their own aggrandizement, and sacrificed their great catholic calling to paltry party ends; therefore the Kingdom of God was taken from them and given to a people bringing forth the fruits thereof. This has been the end of practically every great religious movement from the beginning of time. The dead state churches of the Protestant countries of the north of Europe, and the scores of dead and dying denominations in England and America, some of them of very indifferent importance, such as the "Plymouth Brethren" and "Old Brethren" in England, and the "Antis" and others in America, are mute witnesses to the perils of egoism. "Whom the gods would slay they first make angry," and aggressive denominationalism is the paroxysm of anger which is the premonitory symptom of the approach of death. This spirit will be the destruction of the Disciples of Christ as a spiritual force unless it is slain and its voice in councils of our people is silenced. Aggressive denominationalism spells perdition.

To be wisely directed, means to be directed toward the chief end in life, namely, character—the highest type of being.

First Separation of Baptists and Disciples in Indiana

By William Oeschger

Because of the growing interest in the reunion of Christendom, and especially in view of that interest that is manifested in the reunion of the Baptists and Disciples, this article is written. It is written in the hope that it may contribute in a humble way something that will not only cast light on the separation, but give light by means of which the path to a reunion may be discovered.

I. THE MARIAH CREEK BAPTIST CHURCH: ITS EARLY HISTORY.

In the northern part of Knox county, Ind., there is at present a Baptist church known as the Mariah Creek Baptist church. It is located some two miles out from Freelandville, a small country village. This church will on May 20, 1909, complete one hundred years of history. It was organized on May 20, 1809, by Elder Alexander Diven. Its charter members were: Samuel Allison, Phoebe Allison, Charles Polke, Sr.; Charles Polke, Jr.; Margaret Polke, Achsah Polke, William Polke, Sally Polke, John Lemon, Polly Lemon, William Bruce, and John Morris, a colored man. Nearly all of these had come from Kentucky a short time previous to this organization.

They adopted the following Articles of Faith and Covenant.

Articles of Faith.

Art. 1. We believe in one only true and living God, eternal and immutable, the Creator and Upholder of all intelligent beings, who governs all things with righteousness according to the counsel of His own will; and that He has revealed Himself to the children of men in the Scriptures of Truth contained in the Old and New Testaments, which are of Divine authority and the only infallible rule of Faith and Practice, under the three personal characters of Father, Son and Holy Ghost.

Art. 2. We believe that God created man upright, but by reason of his transgression he became dead in trespasses and sins and unable to deliver himself from that state of death and misery he has fallen into.

Art. 3. We believe that Christ Jesus was set up from everlasting as the Savior of His church, and that in consequence of His union thereto as the Head, His righteous life, death, resurrection and ascension, are the means by which His church is reconciled to God.

Art. 4. We believe that God's elect were chosen in Christ Jesus before the foundation of the world, according to His purpose and grace; and that in time they will be effectually called by grace, justified in the sight of God by the imputed righteousness of Jesus Christ, sanctified through the divine influence of the Holy Spirit, and shall finally persevere in grace to glory, and cannot finally fall away.

Art. 5. We believe that good works are the fruits of the faith of God's elect, and follow after they are born of the Spirit of God, and only justifies them in the sight of angels and men, and are evidences of their gracious state.

Art. 6. We believe in the resurrection of the body, both of the just and the unjust, but every one in his own order; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation; and that God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ.

Art. 7. We believe the joys of the

righteous will be eternal, and the punishment of the wicked of everlasting duration.

Art. 8. We believe that Baptism by immersion on a profession of our faith, and the Lord's Supper are ordinances of God's appointment in His church.

Art. 9. We believe that God hath set apart one day in seven for religious worship, and that the first day of the week we ought to observe as such, in resting from our temporal concerns, excepting works of necessity and mercy.

Art. 10. We believe that African slavery as it exists in some parts of the United States, is unjust in its origin and oppressive in its consequences; and is inconsistent with the spirit of the Gospel. But viewing our situation in this Territory, as the law does not tolerate hereditary slavery, we think it inexpedient to meddle with the subject in a church capacity.

Church Covenant.

After being banded together on the foregoing doctrines, we believe it to be our duty to watch over and for each other, to conduct ourselves as becomes the followers of the meek and lowly Jesus; to keep Gospel discipline in the church, not forsaking the assembling ourselves together, but fill our places in our appointed days of meeting for business and preaching; and do such other things as God in His word has directed us to do. The foregoing covenant we, in the fear of God, enter into, and have subscribed our names hereunto this 20th day of May, 1809."

At the time of the organization William Polke was elected clerk of the church. He continued in this position until 1829, when he moved to Vincennes, where he was one of those who organized the First Christian church.

This early pioneer Baptist church exercised a good influence upon all that she came in contact with. In her fellowship many were taught the great saving truths of the Word of God. In the same year that the church was organized Isaac McCoy was called to serve it as pastor. He served in that capacity for many trying years. On the second Tuesday in July, 1809, the Mariah Creek Church, along with four other churches, organized the Wabash Association. The growth of the church was slow. The country was a wilderness in which wild beasts and Indians had pretty much their way. These early pioneers often went to church with the Bible under one arm and a musket under the other. The Church, however, as time passed on, gradually grew in numbers. As time passed on other churches were formed by those once holding membership in the mother church. In 1812 Lamotte church was constituted largely by those taking letters from the Mariah Creek Church. Others soon followed. To this day Baptist people may be found all over the Western States who once were members of this early church.

II. THE MISSIONARY CONTROVERSY AND DIVISION.

These early Baptist churches were very jealous of their local autonomy. In church polity they were absolute independents. Each church was a law unto itself. No church was to exercise authority over another. In June, 1815, the church at Lamotte sent a request to the Mariah Creek Church to send a commit-

tee to visit it to see whether they were in order to join the Association. This is the reply to the request: "The church are of the opinion that it would be improper to send such a committee, as it would be assuming more authority than one church ought to exercise over another." This brief incident reflects the spirit that characterized these early Baptist churches. They had no desire to lord it over others, neither did they want others to lord it over them. Anything that had the appearance of trespassing upon this spirit of absolute independency was looked upon as an encroachment. The formation of the Baptist Board of Foreign Missions was looked upon as an encroachment upon this principle of liberty, and a departure from the Gospel order of propagating the faith once delivered to the saints. This soon led to a controversy that divided these churches into two hostile camps, Missionary and Anti-Missionary. The American Baptist Missionary Union was organized in 1814. The Baptist Board of Foreign Missions was the executive board of the Baptist Missionary Union. Prior to the year 1819 there had been no serious opposition to these missionary operations, and no division on the missionary question. But in the year 1819 opposition to the board began to show itself in all parts of the United States. A serious difference prevailed in the Wabash Association to which the Mariah Creek Church belonged. Elder Daniel Parker, a member of the Lamotte church, led the fight for the Anti-Missionary forces in the Wabash Association. His church sustained him in his opposition. The Mariah Creek church led the Missionary side.

Now, what was the real issue between these two contending parties? Both parties desired the salvation of sinners, both at home and abroad. But the Anti-Missionary Baptists, as they were called, were opposed to the methods of the Baptist Board of Foreign Missions, in organizing a society which, as it appeared to them, would do the missionary work independent of the churches. They believed that the churches should do this work and no society outside of the local church. They held, that to be in "Gospel Order" all missionary operations ought to be under the direct control of the churches themselves. They looked upon the work of the Mission Board as an infraction of the "Gospel Order." On the other hand the Missionary party cared more for results than for methods. They did not see that the Missionary Boards were in any way doing anything that was contrary to the "Gospel Order."

In 1815 the Wabash Association appointed Elder Isaac McCoy, the pastor of the Mariah Creek Church, its Corresponding Secretary, and asked him to correspond with the B. B. F. M. He did this and in reply received copies of the Society's annual report. In 1816 the Mariah Creek Church made an offering of \$6.75 to the Society. In 1817 the Wabash Association received a letter from the B. B. F. M., whereupon the following record appears in the minutes of the Association:

"Resolved, That this Association has received with much pleasure the above mentioned circular, and is highly pleased with the information derived therefrom." The circular referred to is the one that they had received from the B. B. F. M.

This shows the attitude of the Association prior to the year 1818.

In the following year this query was presented by the Little Village church to the association. Daniel Parker was the pastor of this church. "Are the principles and practices of the B. B. F. M., in its present operations justifiable and agreeable to Gospel Order?" The association referred it to the next meeting. At that meeting the association made the following reply: "We say that they are not agreeable to 'Gospel Order.'" There had been a change of sentiment in the Association. Correspondence with the B. B. F. M. was at once discontinued. At the October meeting of the Association in 1819 the Mariah Creek Church sent in a request for more definite information. Among the things said was this: "In your last meeting you informed us that the principles and practices of the B. B. F. M. were not justifiable according to 'Gospel Order'; but you omitted telling us where-in they were wrong." The Association answered this in an ambiguous manner, by saying: "We hope no use will be made of the decision of the last Association relative to the subject of missions, to the distress of Zion, contrary to the commands of Christ." The Association was halting between two opinions. It was when the Association was thus halting that the Lamotte church and the Mariah Creek Church became engaged in a very bitter controversy over this missionary question, which was only settled by asking the Association to decide between the two churches. But this is just what the Association did not want to do. When the Association finally had to decide the issue between the two churches it divided the Association. So bitter did the fight become in the Association that it was thought best to divide the Association on the missionary question. Those churches who favored the Missionary Board's work were organized into the Union association, the Anti-Missionary churches remaining in the Wabash Association.

There is one thing in this controversy that is of especial interest to those who desire to see some of the roots of the causes that led to the division between the Baptists and Disciples. The taproot of the division that finally came lay in a certain principle that this Anti-Missionary party constantly emphasized. It was this: "A Gospel Order." As they saw it all things must be done according to a "Gospel Order." In justification for not having received a charge against Daniel Parker by the Mariah Creek Church, the Lamotte Church said: "We did not admit it to be real, because in our judgment the legal 'Gospel Steps' had not been taken; but we are ready to receive a charge against any of our members, when brought in Gospel Order." It is always a certain "Gospel Order" that is contended for. Daniel Parker, writing of those brethren against whom he had made charges to the Mariah Creek Church, wrote: "They have sinned in joining with and supporting of the principles and practices of what is called the Baptist Board of Missions, which principles and practices I view as a departing from the Gospel." The clerk of the Lamotte Church, writing to the Mariah Creek Church on May 12, 1821, said: "This is our great grief that you hold the principles and justify the practices of the B. B. F. M. This principle we view as heterodox, and the practice not justifiable by Gospel authority and discipline." In an-

other letter the clerk of this same church wrote: "We feel so sensibly that our brethren have departed from the Order of the Gospel." "And we do think that if you will seriously reflect on the nature of the union of Christ's body, that you must see that the setting up of religious institutions distinct from the Union, is the very way to split the Union, and we trust and hope you will see that the measures we are pursuing toward you are not designed to split the Union; but we trust, are calculated to preserve the Gospel Order, and the Union of the Church of Christ." The entire controversy is carried on by the Anti-Missionary party with a consciousness of a certain Gospel Order that must be adhered to, if they were to remain true to the Gospel of Jesus Christ. Also that the only way to preserve the unity of the body of Christ, the Church, was for all concerned to stringently adhere to the Ancient Order of the Gospel. One that is familiar with the writings of Alexander Campbell in the Christian Baptist will readily see that the principles that Daniel Parker contended for under the phrase, "Gospel Order," is nothing more or less than the one that Campbell sets forth in his "Ancient Order of Things."

III. THE SEPARATION OF BAPTISTS AND DISCIPLES.

To those that contended earnestly for the Gospel Order, the plea for a return to the "Ancient Order of Things," as Campbell proclaimed, would be a very welcome message. These early Anti-Missionary Baptists applied it to one thing, Campbell applied it to everything that pertained to the Kingdom of God.

We are now to see how this Baptist church became indoctrinated with the principles that the Disciples later on advocated. The first reference to the Reformers, by which the Disciples were first known, in the records of the Mariah Creek Church, is as follows: "The church agrees to take into consideration at her next meeting the consistency or inconsistency of having written Articles of Faith, other than the Scriptures." This was on June 20, 1829. At the next meeting this record is made: "July 17, 1829. This reference from last meeting respecting the consistency or inconsistency of having Articles of Faith taken up. On motion of Bro. Wm. Bruce the matter was laid over until next meeting, which motion was overruled." "On motion of Brother Samuel Chambers, that we consider the matter referred from last meeting. Which motion carried." "After considerable discussion the following was unanimously agree to, viz.: That the believing or not believing in the utility of written Articles of Faith should be no bar to fellowship." This last action of the church had the effect of settling the question for a time, but for only a short time. The historian of this church has this to say: "As early as 1823 Alexander Campbell commenced the agitation of the subject in a monthly periodical published by himself, called the Christian Baptist, and had constantly and violently opposed creeds and confessions of faith; and many people all over the country had been carried away with his teachings, among these quite a number of the members of the Mariah Creek Church."

In looking over the files of the Millennial Harbinger I find the following references. On page 432, Vol. I, 1830, under the head of monthly receipts, is the following: "W. Bruce, Bruceville, Ind., paid Vol. I for S. D. Piety and G. W. Lindsey."

Now, this Wm. Bruce was a member of the Mariah Creek Church. He had been one of its charter members. In Vol. 2, of the Harbingers, Vol. 2, 1831, on page 36 is this entry: "William Polke, Vincennes, Ind., paid for himself, H. D. Wheeler, P. Ruly, J. Reed, and Mrs. Beeman." Now, this William Polke had served as church clerk for the Mariah Creek Church from the time of its organization in 1809 until 1829 when he moved to Vincennes. He became one of the leaders in the organization of the Vincennes Christian church three years later. Thus it will be seen that these brethren were all readers of Campbell's periodicals from the very beginning.

Now, looking again into the Mariah Creek Church records, we have the following entries:

"Feb. 18, 1832. An application of Wm. Bruce and others for letters of dismission in order to be constituted in a church at Bruceville."

"Bruceville, Feb. 17, 1832.

"Dear Brethren: Hoping that it would be for the honor of the Divine Master, and our convenience and comfort, we request of you (if you think us worthy) letters of dismission, in order that we may be constituted a Church of Christ at Bruceville; and as we are so circumstanced that it is not convenient for us to attend, we have sent this our request by our beloved brethren, David Lemen and Andrew Burnsides, to the church at Mariah Creek. Wm. Bruce, David Lemen, Andrew Burnsides, Obed Macy, Jane Burnsides, Lucinda Macy, Nancy Howard and Rebecca Simpson."

"The church, after consultation on the request, agrees to dismiss the brethren for the purpose of constituting themselves into a Church of Christ in a manner that to them seems most agreeable to the laws of Jesus Christ as set forth in the New Testament. And such other brethren as may desire to be constituted with them are permitted to join in said constitution. As it is known that a different opinion exists among us as to what is the most proper form of a church constitution; and as the church wishes and desires the happiness of her members, the peace and prosperity of Zion in general. She hopes and believes that to dismiss all orderly, pious members as may choose to join in said constitution will tend to peace and harmony. By order of the Church. Joseph Chamberlain, Mod."

"On March 17, 1832. The following letter was received from the church at Bruceville. The Church of Christ at Bruceville to her sister church at Mariah Creek, Greeting. Whereas, it appeared from the letter of dismission that was received by those that made application, that the liberty was given to any of your members that wished to unite with us in a constitution to do so; and accordingly the following persons came forward and had their names enrolled, to-wit: William Polke, Sally Polke, Nancy Polke, Jesse Hollingsworth, Betsy Lindsey, Sally Threlkill, Robert Lemen, Jane Lemen, Rhoda Morris, Nancy Ruby, Michael Crooks, Samuel D. Piety and Eliza Piety. By order of the church, March 11, 1832. William Bruce, Acting Clerk."

Let us now go over into the records of this church that was constituted at Bruceville, the members of which had formerly been members of this Mariah Creek Baptist Church, with a few exceptions.

(Continued on page 399.)

CHARLES E. M'VAY.

Prof. Charles E. McVay, singing evangelist, has been assisting in meetings almost continuously the past four years, and everywhere his work has been highly commended. He was formerly a teacher, being a graduate of the Nebraska State Normal, located at Peru. He has also been a Bible student of Cotner University. He comes from a musical family, and this, together with the excellent training he has had under some of the best vocal teachers of the country makes him well qualified for his work. He goes independently and makes his own engage-



Chas. E. McVay, Gospel Singer.

ments. When desired he can give song recitals to help defray expenses of meetings. His home address is Benkelman, Nebraska.

Brother Chas. E. McVay sang for me in a meeting recently. He is a splendid song leader and soloist. He has but few equals so far as know. He is a most Godly, Christian young man. He is a good personal worker in a meeting. He is a power for good in a revival meeting. —H. A. Northcutt, evangelist, Knox City, Missouri.

Prof. McVay's conduct and character are above reproach. He is careful and discreet in his conduct. He is agreeable. He is always in a good humor. He has a high tenor voice. He speaks his words distinctly. The people like him. His solos are fine, and as a chorus leader he was the best we ever had here, and some fine men have sung for us in other meetings. —H. A. Denton, pastor Christian church, Maryville, Mo.

HOME MISSIONS.

T. A. Abbott.

These two words ought to be among the sweetest to the subjects of our King. Home is the word that has more beauty, more joy, more music, more real happiness in it, than any other known to civilized man. So, to the Christian, the word Missions has more of the gospel in it than any other in the vocabulary of heaven. It was this that brought Jesus to earth; it holds that humble holy life, the sorrows of Gethsemane, the shames of the judgment hall, the agonies of Calvary. It is the reason for the life, death and ascension of Jesus; in it the great commission finds its meaning and through it heaven is to be peopled with the redeemed. So when you have

brought the two together you have the sweetest of earth, the mightiest in the church, the noblest in glory.

"Home." It has a music all its own. Yet but for the Christ there would be no home; for it is only in those lands where the gospel has gone that there is anything like home. Is there anything valuable in our American home life? Remember, it is such only by virtue of the power of the gospel, and that only as we keep this gospel in a pure state, coursing through the veins of our body politic, can we preserve our liberty and our national life.

Breathe the word "Missions," and nine out of ten who hear it instantly think of the heathen living, dying, "without God and without hope." Would to God that they were the only ones who needed our ministrations. But as I listen to the voices of countless millions who in "heathen blindness bow down to wood and stone," I cannot be deaf to the nearer voices of the millions in our own land who are living just as far away from our Lord and his blessed salvation as those across the sea. I hear the voices of over half million in the city of Chicago, who never enter the house of God; of the 300,000 in St. Louis, who are strangers to the church.

Why? That's the word. Shall I say that the divided condition of Christendom has much to do with it? That if there were union among the people of God many of the fine church buildings could be spared from the respectable parts of these great cities, and the money thus, in a measure, wasted, could be used to build chapels and sustain missions among the poor? Here is where our plea should become effective, if ever, and our Home Board ought to be supplied with the funds needed to plant a congregation in every part of these great cities, that should stand as an ever insistent protest against division and in favor of the union for which Jesus prayed. Then, too thousands in our great cities are confronted by the conflicting voices of a divided Christendom and in their confusion turn away from it all, in despair.

If there is one thing that should move the heart of our great people, it is this plea for home missions. This land is our

birthplace. Only in this land could we have been born. God has a peculiar mission for us in this country. Never before has the world seen such a land and such a people. Other religious bodies may give but little heed to our own land and not sin, but the very plea that causes our existence makes it nothing less than a crime for us to fail in this great duty. To the shores of this land are coming "strangers and foreigners" at the rate, sometimes, of 12,000 per day. Think of this vast horde! Many of them Christless and Godless; in fact, some hating both God and Christ; others saturated with error and all needing the teaching of the pure word of God. Here is the menace, not of Christianity, for I fear nothing for that—if it is divine it will live—but of our country, and these great free institutions of which we are so proud and which are our great attraction in the eyes of other nations. Nothing but the preaching of the Gospel of Jesus can leaven this immense mass of unleavened humanity and save our country from destruction. But when, added to the danger that threatens the very foundation of our blood bought and blood saved country, there is the remembrance that in order to the salvation of these people they must accept Jesus; that unless they do this they will be lost as surely as any heathen anywhere on earth, then comes the feeling of oughtness. I must sustain this work that is set for the preaching of this blessed Christ in our home land. Home missions must, ever and always, occupy the first place in such a land as this, and with such a people as ours. To this end were we born and for this cause came we into the world.

Kansas City, Mo.

The County Y. M. C. A. has a Bible class in a small Virginia town where service was held in the only church but once in two weeks. Now a service is held every week, the attendance has doubled and the Sunday-school which was generally closed in summer will be continued. This was effected by the twenty-five local men organized into Bible classes and led by three leaders who were previously doing little Christian service.



CENTRAL CHRISTIAN CHURCH, MARION, OHIO.

This new building was erected at a cost of \$11,000, and recently dedicated under the leadership of the pastor, O. D. Maple. The address at the dedication was made by Bruce Brown of Mansfield, Ohio, who is at present assisting the pastor in a most successful meeting.

**DOLLY'S LESSON.**

Come here, you nigoramus,
I'm ashamed to have to 'fess
You don't know any letter
'Cept just your cookie S.

Now listen, and I'll tell you—
This round hole's name is O,
And when you put a tail in,
It makes it Q, you know.

And if it has a front door
To walk in at, it's C.
Then make a seat right here
To sit on, and it's G.

And this tall letter, dolly,
Is I and stands for me;
And when it puts a hat on,
It makes a cup o' T.

And curly I is J, dear,
And half, of B is P.
And E without his slippers on,
Is only F, you see!

You turn A upside downwards,
And people call it V;
And if it's twins, like this one,
W 'twill be.

Now, dolly, when you learn 'em,
You'll know a great big heap—
Most much's I—O Dolly!
I b'lieve you've gone asleep!
—The Youth's Companion.

JAMIE'S PRIZE.

Jamie Norris was a little Scotch lad-die, who came all the way from his far-away home—beyond the great ocean—to his uncle's home in America, alone. He was only eight years old, when a low fever carried off both father and mother in a single week. After they were buried, neighbors wrote to Jamie's uncle and asked what was to be done with the orphaned boy. "Tag him for Baxter, Ill., U. S. A., and shly him by express to me," was the reply. So after a fortnight's journey, he reached the station to which he had been shipped and was taken in charge by his uncle, who was waiting for his arrival.

Jamie was homesick and tired after his long trip, but he was a brave little fellow and winked back his tears when his aunt kissed him and welcomed him to the prairie home. There were three children in the Norris home—Bruce, aged eleven; Frank, ten, and little Jean, just Jamie's age.

It was on Saturday that he completed his long journey, and on Monday he went with his cousins to the village school. The boys laughed at his Scotch brogue, but he walked off, knowing very well that he was too small to defend himself from their rudeness, and that it was better to endure their taunts quietly than be worsted in a fight.

In the evening when the roll was called, Jamie observed that most of the

scholars answered "merit;" a few said "demerit" when their names were called, but not understanding what they meant by the answers, when it came to "Jamie Norris," he simply replied, "Here," as he had been accustomed to do in the school across the big waters.

"Are you 'merit' or 'demerit?'" asked the teacher, glancing up from her day-book; and when Jamie said he did not know what was meant by these answers she explained: "If you haven't whispered one word during study hours, answer 'merit,' but if you have, 'demerit.'"

"Then I'm demerit," replied Jamie, "for I whispered several times."

"How often?" questioned the teacher. "I don't know," Jamie returned, quietly.

"As many as two?" urged the teacher. "More than that," said Jamie.

"Three, four or five?" asked Miss Ray.

"More than that," was the answer.

"Six, eight or ten times, I suspect?"

"I didn't know the rule, and so I didn't keep count."

"Then I'll have to give you zero," said the teacher, sternly. "You ought to know not to whisper in school, even if you were not told."

"You're a gilly to tell," said Bruce on the way home in the evening.

"But I did talk; ever so much," insisted Jamie. "What else could I do but tell."

"Why not answer 'merit' like the rest of us, of course? The teacher didn't see you, and it'll spoil your report dreadfully. Just think of it!—zero the first day. Father will think it is awful. He always wishes us to get 'merit.'"

"Not if you do not deserve it," Jamie returned. "And I can't see what difference it makes whether the teacher saw me or not. I saw myself, and that's the same."

"No, it isn't contradicted Bruce. "That sort of whispering doesn't count. Why, we all do that kind of talking. Making signs and writing notes aren't talking."

"But they are breaking the rule, and that's the same," persisted Jamie. "I'll try to keep from breaking the rules, but if I forget, I'll not answer 'merit.'"

And he held to his Scotch resolution despite the twitting and big "demerits." If he whispered or did things against the rules, he did not call them by some other names, or try to sneak out of them, and yet despite his poor report, the teacher said he was one of the quietest, most obedient pupils in the school. His lessons were always well prepared, though it was a matter of regret that no honors went his way.

A series of prizes for high standing in classes and best reports in conduct were to be distributed on the closing day of the term, and as usual, much interest was felt in the outcome of the contest.

In the award, Jamie's name was not mentioned at all, but after the result of

the winter's contest had been announced, and the prizes distributed, the president of the board, who had been spokesman on the occasion, said: "I have another prize to bestow to-night; one not mentioned in the list of honors. It is a gold medal, and goes to Jamie Norris, the boy who always prefers 'demerits' to untruths and in consequence carries away a report below the average, though according to the teacher's estimation, in both work and conduct, he stands higher than any other pupil in school."—Intelligencer.

A PORTO RICAN GIRL.

There are in the Girls' Orphanage at Bayamon a number of little girls with histories, so to speak. Their little lives, their honor and their purity were in peril before they were old enough to realize it or remember it.

One little child we have here—sprightly, always busy, and pretty, too, with big, round, wondering brown eyes and a profusion of light brown hair—began her little life in the most disgusting and demoralizing surroundings imaginable—namely, a hole in the old sea wall around San Juan, down near the slaughter house. Her mother was a young girl who died at the age of 14, and little Carmelita was in the custody of her grandmother, an immoral old woman, who always took the child with her when she went out to beg. Their days were spent begging on the streets and in saloons and gambling dens. No place was too low for the old woman to take this child.

It chanced one day that when Mrs. Erwin, one of our first missionaries to the island, was in a store in San Juan her attention was attracted by a little mite of a girl, three years old, who had stolen softly up beside her and began patting and kissing her hand.

On looking down and beholding the little upturned face and the soft, brown eyes fixed upon her, Mrs. Erwin was greatly moved and began at once making inquiries about the child's home life. She was told where the little girl lived, and afterward went with her husband to the hole in the old sea wall, which was the only home the child knew. The result of this visit is that Carmelita is in the orphanage, having been among the first girls to be left here.

Carmelita has an ugly scar on her cheek, the result of a burn received in a saloon one day when a drunken American sailor tried to kiss her without removing his cigar from his mouth.

This little girl is one of our brightest and most obedient pupils; but it is awful to think what her life might have been without the shelter of this home.

Nora E. Siler.

It is the function of religion to help men select from the bewildering assortment of works those works which ennobles.



AT THE CHURCH.



SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER
THE PARABLE OF THE TARES.

Lesson for May 6, Matt. 13:24-30, 36-43.

Too much attention may be given the features of this parable, but we should be careful to note that the kingdom is likened to the man who sowed good seed in a field. We may call attention to the field, which, of course, is the world, or to the seed, which is the word of God. But the business of the kingdom is the sowing of the seed. In verse 19 we note that the seed "is the word of the kingdom," while in verse 38, "the good seed" are "the children of the kingdom." These are those, according to Johnson, who have received the seed into their hearts and whose lives are both fruit and seed. The question concerning the place of the "field" of the lesson has been the cause of much argument. It is quite certain that it is not the kingdom or the church, for this is represented by the "man which sowed good seed in his field." It is beyond doubt the place where the seed sown by the son of man, or through his agents. It is the place where the gospel is preached to men and women. Verse 38 states that it is the world.

When men sleep the enemy of all souls does his work. Souls on guard have very little to fear. Men may show malice by sowing hurtful seed in the field of another. This was evidently done in the times of Jesus, and to this he refers in the parable. It was common enough to be well understood by his hearers. Even as the husbandmen were wronged in their sleep, so is the soul of man ruined while the man is "asleep." The life of the Christian is more than a limp and lavender culture; more than a roseate pathway, with everything to please. It is a way beset with difficulties, and woe to that man who takes his ease in the kingdom of God. "Woe to them that are at ease in Zion." When we least expect it, the enemy of all good does his greatest damage. He remains afar off while the soul is on guard, but let the sentinel of the heart be careless, or asleep, and the havoc is soon wrought.

The tare was a weed, in appearance very much like the wheat, and thus we see the necessity of the farmer permitting them to grow together until the harvest. Near harvest time the absence of the grain showed the difference between the tares and the wheat.

The question of discipline to recreant church members is the lesson taught by many interpreters from the parable of the tares. But the Master is not teaching concerning the church in this lesson. He calls the field "the world," hence we must understand that is something entirely different from church discipline that we are to get from this story. If the field is the world, we are led to declare that the Master here refers to the time when the kingdoms of this world shall become the kingdom of our Lord. The world is his, and he will some day claim his own. The little stone cut out of the mountain's brow shall "fill the whole earth." The final victory of Jesus is here prophesied. The great conflict will end. The good and the bad will be separated, and the Lord will claim his own. The righteous and the wicked are to remain together until that day. Jesus refers to this separation as the work of the shepherd (Mt. 25:31-46) who divides his sheep from the goats. The kingdom will not grow by the extermination of the wicked. The evil and the good shall be together until the judgment day.

Then shall all be gathered at the throne of judgment. The separation is to be final and eternal. God will judge according to the truth. Fruit, not sentiment, not mercy, will be the order of the day. "By this are ye my disciples, that ye bear much fruit." "For whatsoever a man soweth, that shall he also reap."

The church at Larned, Kan., is pushing a building enterprise. Exclusive of lot and furniture, the new property will cost \$10,000. F. M. Rains will dedicate the new house the first Sunday of May. J. C. Pontius reports the need of a minister.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD
AMONG THE WHEAT OR TARES:
WHERE AM I?

Topic, May 6th, Matt. 13:24-30, 36-43. (Consecration.)

This parable of the wheat and tares is one of several found in the thirteenth chapter of Matthew—the "parable chapter." These parables of the kingdom reveal the peculiar genius of the Master's method and teaching. To be sure, the parable or story is the oldest form of teaching, the method of all real teachers of children, and of all great teachers of men as well. The unique thing about the parables of Jesus is not their form but their marvelous simplicity, breadth, comprehensiveness, all-inclusiveness. He has put the highest truths in simplest speech. In a story of two hundred and fifty words he has set the world-conditions clearly before us, the good and the bad, seedtime and harvest, and the end of the world, and the relations of individuals in the kingdom, the conditions of growth, illustrated by the wheat and the tares.

It is true that men have had great controversies over their notions of these things—not over the real teachings of the parable. One of the wonderful things about the parables of Jesus is their definiteness, and at the same time their suggestiveness. The disciples and some questioning regarding the meaning of the parable of the tares, which the Master explains, leaving no ground for misapprehension. The facts of the parable and the real facts in the case, as we all know by looking about us, curiously and carefully, are that both the wheat and the tares do not grow together in the field, which is the world, and in the kingdom, which is in the world. Some have argued that the tares and wheat grow together in the world, but that they should not be permitted to thus grow together in the kingdom. But Jesus says: "Let both grow until the harvest"; . . . and "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity". It is plain from this explanation that the tares are left growing in the kingdom. The fact of the matter is there is no way to prevent it, "lest in rooting up the tares ye root up also the wheat with them." The wheat grows in the kingdom, hence the tares must be there also, or the admonition of Jesus is unnecessary. Common observation shows us that these conditions really exist, unfortunate as it may be, and will continue until the end of time, or the end of the world, or of present conditions, at any rate. Jesus said so, and when he says "Let alone" we better do it.

The problem for each of us is, "Am I wheat or tare?" Not whether the other fellow is a tare, but am I? This whole matter of religion thus becomes an intensely personal question. The problem of church discipline narrows down to the personal equation. "Let every man take heed how he standeth lest he fall." Every man standeth or falleth to his own master. Every man shall give an account of himself unto God. Examine yourselves whether ye be in the faith. All these scriptures emphasize the personal side of the question, and that is the point for each of us.

In the problem of religious life we determine our own character by the choice of the seed received into our hearts and lives. The thing we are responsible for is not the seed, but the soil. Here is where we are dreadfully careless. While we sleep we permit the enemy to sow the tares. The problem, then, is to keep awake, to be alert, to watch the soil of our souls. Not discipline but discipleship ought to be the chief concern of pastors and teachers. Our fault as preachers, as elders, as teachers lies in our failure to teach all the things of the great commission of Christ; and as disciples to observe the all things he has commanded us. Right here is the beginning and ending of the problem of church discipline.

THE PRAYER MEETING

By SILAS JONES

WHAT PROFIT IS THERE IN PRAYER?

Topic, May 9: Job 21:15-22:17-30; Phil. 4:6, 7.

I have selected for the guidance of our meditations on the topic of this week portions of an article written by the saintly Robert Milligan and printed in the Millennial Harbinger nearly fifty years ago. The subject is in the utility of secret prayer.

"If it is a law of the human constitution that all its powers and susceptibilities are developed and strengthened by exercise, then what can be more beneficial than the devotions of the closet? There is no other place beneath the heavens that is so favorable for the legitimate exercise of our moral faculties. Even in the religious assembly, the attention is often arrested, and the heart made to wander, by some improper display of the lusts of the flesh, but lusts of the eye, and the pride of life. But from the closet, all such evil influences are excluded. There is no motive to deceive, or to make a vain display of our persons, our dress, and our good works. But there the mind turns in upon itself. There the conscience is awakened. There we see ourselves in the light of heaven. And there, under the deep, solemn conviction, that we are on holy ground, and that the eye of God is upon us, we are almost compelled to be humble; to repent of our sins, to forgive our enemies; to sympathize with the afflicted; to adore our Creator; to love our Redeemer; and to exercise all the

(Continued on page 397.)

HARD TO DROP. But Many Drop It.

A young California wife talks about coffee:

"It was hard to drop Mocha and Java and give Postum Food Coffee a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ills.

"At first I thought bicycle riding caused it, and I gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble, for I was very fond of it. At that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how any one can like coffee, anyway, after drinking Postum!'

"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no other coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum Food Coffee, convinced that the old kind was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I, myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit the old coffee that caused our aches and ails and take up Postum." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

Next Sunday the new church at Jacksonville, Ill., will be dedicated. F. M. Rains will have charge of the services.

J. A. Erwin, who for a number of years has been in Porto Rico, where he went first as missionary, but became United States Judge, has resigned his judgeship and returned to this country. It is his desire to re-enter the ministry. He is capable of taking charge of or building up a good church anywhere. Address him at Walhalla, So. Car.

Brother C. M. Keene, Paw Paw, Mich., State Corresponding Secretary of that state, has resigned. His work as Corresponding Secretary has been invaluable. No man has shown greater devotion to his work and few have brought out such magnificent results at such meager outlay. His going is a great loss. The Michigan brethren desire to find a man who in some ways can be a successor to Brother Keene, it being their desire that the new man shall act as State Evangelist and Secretary, and likewise edit the State paper. Write to G. A. Munch, M. D., 149 Pine St., Detroit, Mich.

The First Church of Keokuk, Ia., where M. J. Nicolson began his ministry a short time ago, celebrated Easter with a mortgage burning. A note for \$3,500 was destroyed and the church freed from debt.

The annual business meeting of the church at Danbury, Conn., was held April 13. E. Jay Teagarden is the pastor. The reports showed the most satisfactory condition of the church in the whole of the pastor's long ministry of more than sixteen years. There were 56 additions during the year, the present membership being 830. \$5,258 was raised for all purposes.

A brother who has had ten or a dozen years experience in the ministry and who has succeeded splendidly as State Evangelist and State Corresponding Secretary has been compelled to resign his place on account of health, another climate being necessary to keep him strong. Churches needing the services of a good man can be put into correspondence with this man by addressing W. J. Wright, Y. M. C. A. Bldg., Cincinnati, Ohio.

B. B. Burton, University Place, Des Moines, Ia., who has been pastor of several of our larger churches in the West and has been spending the last two years on the lecture platform, is available for evangelistic work. Here is an able and tried man who ought to be kept busy every minute, for in his way he is a master workman.

Charles E. McVay, the song evangelist, is in a meeting with Nathaniel Jacks, the pastor at Weatherford, Texas. The church has an active membership of 250, worshipping in a nice building and prospects for the meeting are good.

The full program of the Southern Illinois Ministerial Institute to be held at Albion, Edwards county, appears on another page of this issue. This program is of the highest order. Among the brethren from outside the district who are to give addresses or papers are: Pres. A. McLean, Cincinnati, O.; Wm. Qeschger, Vincennes, Ind.; L. H. Stine, Tipton, Ind.; Pres. R. E. Hieronymus, Eureka, Ill.; Marion Stevenson, Bloomington, Ill., and Editor J. H. Garrison, St. Louis, Mo. A large attendance is expected.

I. C. Smith of Butte, Ind., desires cor-

respondence with churches needing a pastor

Contributions for the relief of famine sufferers in Japan may be sent to M. B. Madden, our missionary at Sendai, Japan.

J. M. Rhoades, Perry, Okla., has decided to re-enter the evangelistic field. He has made a good record as a settled minister and as an evangelist and is much in demand for evangelistic work. Write him for openings during the summer and autumn.

Thos. L. Cooksey, M. D., Wilmington, Ohio, has definitely decided to give up his practice in that city in July and evangelize. He is a gentleman and an able minister of the Word. Write him for work.

Marcellus Ely, who has been doing a magnificent work in Soniat Ave., New Orleans, La., has resigned and will leave that field in the not distant future. This is one of the very best mission points of the American Christian Missionary Society and Brother Ely one of her very best workers. A strong church will without doubt secure the services of Brother Ely in the very near future.

The Easter sermon of Baxter Waters of Duluth, Minn., was published in a recent number of the Iron Trade Journal of Two Harbors, Minn.

The past quarter has been a period of great activity and prosperity for the First church at Council Bluffs, Iowa, where W. B. Clemmer is minister; 148 new members were enrolled. The auxiliary organizations of the church increased greatly in membership, and a men's association was organized. New hymn books and a new piano are other evidences of the prosperity of the church.

John T. Brown reports seventy additions in twelve days at the Tabernacle Adelaide, Australia.

Harry Granison Hill has just returned from a six weeks' lecture tour under the management of the Redpath Bureau. He was recalled for the second lecture at Lincoln, Neb., Lynchburg, O., Springfield, O., and Stromsburg and Oakdale, Neb. He found time to deliver seven sermons in addition to his lecture during the trip. His entire time for the next twelve months is already taken up by commencement addresses, chautauqua and Y. M. C. A. engagements and regular lecture courses. These occasions furnish excellent opportunity for preaching a real gospel.

James Egbert of Toronto, Ont., passing through Chicago, made a brief call at the Christian Century office last week.

Frank C. Buck reports that the Iowa Ministerial Association proved a wonderful stimulus to those who were in attendance. "It was excellent in every detail," he writes. "C. C. Morrison stirred things up in four masterly addresses on Evangelism."

I can put competent and consecrated ministers into correspondence with churches needing pastors. Two openings, salary \$800 and \$900 each. Correspondents must send the best of references and postage.—Chas. E. Smith, 57 George street, Charleston, S. C.

Mrs. E. D. Long of Angola, Ind., evangelistic singer, is at liberty after May 1.

THE CAMPAIGN IN KENTUCKY.

Hopkinsville.—The whole plan of the Sunday school campaign interests me deeply and I wish I might give the whole month to it. But our revival is to begin here on the fifteenth. Crossfield and St. John will lead us.—H. L. Smith.

Covington, First Church.—The attendance at our Sunday school last Sunday was 460 scholars. Collection, special from school to organ fund, \$420.—Geo. A. Miller.

West Liberty.—I will preach on Sunday school work at West Liberty next Sunday. We have a good school and will raise our offering for state Sunday school work.—H. J. Derthick.

Williamsburg.—We will look after new

scholars, absentees and better prepared lessons.—Jas. E. Terry

Paducah, Tenth St.—We are working a Sunday school rally for the last Sunday in April. Promises good for a great time.—B. W. Bass.

Eminence.—I gave last Sunday's morning sermon largely to the interest of the Sunday school. Of course I do not know the specific results, but it was well received and we hope for a building up of our Sunday school. Our home department is in a flourishing condition.—Ernest W. Elliott.

Lexington.—I have preached the best sermon I had in my shop on the Sunday school work at each of my appointments. At Mill Creek we are working for an increase in attendance. At Kirksville we are planning to institute the Home Department and hope to organize at least two branch Sunday schools.—W. B. Blakemore.

Maud.—By vote our school decided that for special work during April we would strive to get new scholars and to have better prepared lessons.—T. J. Settle.

Parkland.—We will fall in line with the April campaign. Our aim is 200 in the Bible school. I preached last Sunday on Parental Obligation to the Bible school, and shall have a special service next Sunday also.—G. W. Nutter.

Ewing.—In the simultaneous campaign we chose more thoroughly prepared lessons, and for to-day we are sending invitations to the parents.—J. S. Blair.

Sturgis.—We will put a new library in our Sunday school and have already raised \$30 for this purpose.—W. F. Chancellor.

Pikeville.—We will observe Parents' Day and Decision Day. Every scholar is endeavoring to bring a new scholar each Sunday. In seven weeks the membership has increased from thirty-five to ninety.—Miss Edna L. Prutzman.

Carlisle.—We made a good start last Sun-

A BUSY WOMAN

Can Do the Work of 3 or 4 if Well Fed.

An energetic young woman living just outside of N. Y. writes:

"I am at present doing all the housework of a dairy farm, caring for 2 children, a vegetable and flower garden, a large number of fowls, besides managing an extensive exchange business through the mails and pursuing my regular avocation as a writer for several newspapers and magazines (designing fancy work for the latter) and all the energy and ability to do this I owe to Grape-Nuts food."

"It was not always so, and a year ago when the shock of my nursing baby's death utterly prostrated me and deranged my stomach and nerves so that I could not assimilate as much as a mouthful of solid food, and was in even worse condition mentally, he would have been a rash prophet who would have predicted that it ever would be so."

"Prior to this great grief I had suffered for years with impaired digestion, insomnia, agonizing cramps in the stomach, pain in the side, constipation and other bowel derangements, all these were familiar to my daily life. Medicines gave me no relief—nothing did, until a few months ago, at a friend's suggestion, I began to use Grape-Nuts food, and subsequently gave up coffee entirely and adopted Postum Food Coffee at all my meals."

"To-day I am free from all the troubles I have enumerated. My digestion is simply perfect. I assimilate my food without the least distress, enjoy sweet, restful sleep, and have a buoyant feeling of pleasure in my varied duties. In fact, I am a new woman, entirely made over, and I repeat, I owe it all to Grape-Nuts and Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

day. I preached in the morning to a good audience on the Sunday school work and our obligation to it. There is a fine interest in the school and I think it is growing.—E. J. Willis.

Maysville.—In the campaign we are pushing for more scholars and working on our June offering.—J. T. Kackley.

Earlington.—Yesterday morning I preached on "Our Sunday School—Its Opportunities and Needs." It was a great day for us. Next Sunday I have announced a special sermon for children. We are having a steady growth in attendance; have increased 40 per cent since January 1st.—H. J. Brazelton.

Mt. Sterling.—Dr. Harris, our superintendent, read your letter to the school a few Sundays ago. On last Sunday morning I preached on "Christ and the Children."—H. D. Clark.

Vanceburg.—Our school is up to the standard in practical work and membership. We have an excellent corps of wide-awake teachers, a good attendance of adults and a sufficient diversity of exercise to attract and instruct the children. For the past three weeks our school has been an important factor in the success of the evangelistic meetings held by Bro. S. R. Maxwell, contributing the major part of the additions.—Samuel J. Pugh.

These are some of the cheering bits of news from the firing line. Kentucky schools are advancing as never before.

Louisville, Ky. Robt. M. Hopkins.

A GOOD MEETING.

Bro. D. N. Wetzel has just closed a very good meeting with the church here, and while the results do not number into the hundreds as in some places, it was a remarkable effort when one understands the conditions. The church was at low ebb in the community. Evangelist Sunday had just closed a remarkable meeting with nearly two thousand and five hundred additions, and while in a way this made the work easier, it also cleaned up the field so far as possible additions were concerned and most of them went to the other churches. The church was without a minister during the Sunday meetings and there was no minister on the field when our meeting began. With these conditions the evangelist began his work. I arrived on the field one week later to assume my duties as minister and found that in the first week of the meeting a revolution had taken place. All was enthusiasm and interest and many were being added to the church. We went into the homes and worked incessantly; as a result Bro. Wetzel left us with fifty-one confessions and five by statement, with a large portion of those who signed cards for us in the Sunday meetings to come in yet. A large portion of our additions have been those who have not made a previous profession and I feel safe in saying that had we put forth the same effort before the great meeting recently closed the results would have been greater than they were. We are still going on in the work as it was started, entering the homes and preaching the gospel to them, and we will have at least one hundred additions through the regular services before two months.

We have baptized several since Bro. Wetzel went away and have baptisms arranged for three dates in the future now. The Sunday school shows a healthy growth and there were fully fifty people to the Endeavor meeting last night. We are looking to the organization of a men's club and a Bible study class at once and hope to take our rightful place as a church in the religious life of this city.

These are a few of the results of our evangelist's short stay of two and one-half weeks with us. He left with the prayers and love of every member of the church going with him.

Cecil C. Carpenter,
Princeton, Ill., April, 1906. Minister.

WESTERN SLOPE NEWS.

Evangelist John T. Stivers recently closed a great meeting at Rifle. There were eighty-eight additions to the church—thirteen the last night. The pastor's salary was increased, and the church will have preaching all the time instead of half time. The M. E. preacher challenged Brother Stivers for a debate on baptism which was accepted. This debate is to take place in May. As a result of the meeting at Rifle a M. E. mission point is to be turned over to the Christian Church. Brother Bailey is the efficient pastor at Rifle.

A church is being organized at Delta. This is a town of about 2,000 inhabitants, located in a rich valley watered by the Gunnison

river. Brother Stivers was called there to hold a meeting. The writer visited the brethren there a few nights during the revival. The town and community are stirred. Already fifty-one have come out to take their stand for Christ. The Gospel is preached in its simplicity and power. The meeting continues.

Delta and Paonia will probably call Brother Haston, formerly of Galveston, Tex., to labor with them.

Carbondale is planning for a meeting in the near future. Carbondale and Meeker are in need of a minister.

Grand Junction is steadily growing. Forty-two have been added to the church since December. The different departments are in very good working order. We are planning for a great evangelistic campaign to begin the first Lord's day in November. Brother Stivers will be the evangelist.

There are opportunities for organizing several new churches on the Western Slope.

Grand Junction, Colo. Frederic Grimes.

SOUTH DAKOTA LETTER.

M. B. Ainsworth has closed a successful ministry at Aberdeen and located at St. Paul, Minn. The Aberdeen church has called T. B. Sapp of Greenfield, Ind.—Evangelists Hamilton and Ballou, late of Nebraska, have just closed a meeting with C. W. Worden at Platte resulting in about twenty additions.

O. P. Burris and wife of Verdon will be available for evangelistic work after April 15th.—The church at Sioux Falls, which has been badly crippled by removals among leading members, is recuperating, notwithstanding the fact that it has no pastor. The writer spent a Sunday there recently and received five heads of families into the fellowship, several being received the Sunday before.

E. E. Headley recently held a short meeting at a country point with twelve additions, nine by baptism; also three baptisms at Bradley.—Since our last letter Carthage has had a short meeting by E. N. Bowers of Des Moines, resulting in about fifteen additions. Another meeting is planned for April with Joel Brown for evangelist. The old church property has been sold and it is expected to build a new house the coming summer.—G. W. Elliott and A. O. Smartwood held a meeting recently at Parker. A 100-foot lot with house thereon renting for \$10 per month has been bought. A tabernacle will be built on one side of the lot this summer.—A. O. Swartwood recently held a meeting at Midland school house resulting in twelve additions.—Under the ministry of the writer twenty-three have been added to the Armour church since first of November. We exceeded our apportionment for foreign missions.

Let all South Dakota churches that have not taken the offering for foreign missions do so at the earliest date possible.—At a meeting of the state executive board held in Aberdeen, March 20th, the writer tendered his resignation as state corresponding secretary and evangelist in order to accept work in California. In this connection we wish to say to the South Dakota brotherhood that it is with deep regret we leave the state and the state mission work. Our relations in South Dakota have been very pleasant and we greatly appreciate your many kind words touching our humble service. The people of this state shall have a large place in my sympathy and affections. Our going is in harmony with certain cherished plans we have had in mind for some years.

Bro. F. A. Smith of Verdon has been selected by the state board to fill the vacancy until the June convention.

O. E. Palmer,
Armour, S. D. Cor. Sec'y.

THE PRAYER MEETING.

(Continued from page 395.)

powers of our souls in harmony with the will of God.

"In no other religious exercise are we brought so near to God; in no other can we be so familiar with the Creator of our bodies and the Father and Preserver of our spirits. And, as it is a law of our nature, that we form attachments to those with whom we associate, and even become assimilated to them in the elements of our character; it follows that no other acts of devotion are so favorable for the cultivation of godliness, and for the formation of those virtues, the tendency of which is to draw us nearer and nearer to God, as the only immutable, eternal and unwavering fountain of life and happiness. And hence those who have been most devoted to the closet, and who in this way have formed habits of intimacy, communion, and fellowship with God, have always been the happiest of men.

"It preserves us from many evils. Our

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worst enemies are our own lusts and passions. But these may all be subdued by and through the influence of secret prayer. How, for example, can any man cherish a feeling of pride in his heart, when, concealed from the world, he pours out the desires of his soul in humble supplication to the God who rules in heaven and who does what he pleases among the inhabitants of the earth! How can he cultivate a spirit of revenge, while imploring forgiveness from that Being who said, 'Vengeance is mine; I will repay, saith the Lord!' How can he indulge in anger, wrath, malice, or any of the other works of the flesh, while seeking the aid of that spirit whose fruits are always 'love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance.' Prayer, when properly offered, must always have a soothing influence on the affections.

"Another way in which our private devotion may have an influence on the life and destiny of others, is through the effects on our own character, temper and disposition. There is a fitness in all the arrangements of creation, providence and redemption. The iceberg never promotes the growth of vegetation. The frosts of winter do not cause the bud and the tender flowers to spring forth. And the heart that is filled with envy, jealousy, and revenge, has no power to win souls to Christ. But the man whose evil passions have been subdued, and whose love, mercy and benevolence have been excited and strengthened by the devotions of the closet, is a savor of life unto life, wherever he goes."

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FROM THE FIELD

TELEGRAMS

Lafayette, Ind., April 23.—Twenty-two additions to-day—total to date 143. There were 254 in the Bible school, the largest attendance in years. J. O. Rose preached at men's meeting in the afternoon.—Brooks Brothers.

Marion, Ohio, April 22.—Fine interest, 33 in two weeks. Three great meetings to-day. Time limited. Maple fine man and great organizer.—Bruce Brown.

New York, April 22.—One hundred and forty added to date. Went to Harlem opera house to-night. Seats 2,000. Both balconies and all crowded; 14 confessions; 43 signed cards. Rent \$130. Collection for San Francisco \$275. Lichtenberger a great general.—Seoville and Smith.

ARIZONA

Douglas, April 16.—Closed a thirteen days' meeting here last night; twenty-one added; fifteen confessions. This was clear ahead of any meeting ever held in Douglas. Last night the house was packed. I take the field May 6th. Want a man for Douglas.—S. W. Jackson.

ARKANSAS

Fayetteville, April 20.—There were three conversions at the First Church last Sunday.—H. M. Ragland.

CHICAGO

Chicago, April 16.—Six confessions and one by statement at the Ashland Church of Christ yesterday.—W. R. Moffitt, pastor.

Professor Charles E. Cory of Hiram College was a visitor in Chicago this week.

A. E. Cory of Nanking, China, spent Sunday in Chicago and worshiped at the West End Church.

Dr. Willett was absent from the First Church pulpit last Sunday, preaching at Harvard University.

Charles A. Young has been in a fine meeting at Gainsville, Texas. Afternoon meetings and a mass meeting for men on Sunday afternoons were special features of the meeting, which were widely noticed in the press of the city. The meeting closed last Sunday night.

The church at South Chicago is holding a meeting with home forces with the assistance of O. A. Harding of Englewood as singer. T. L. Read is pastor of the church. There have been to date fourteen additions, 11 confessions. The meeting continues.

COLORADO

Ft. Collins, April 18.—We had nine additions Easter morning. All lines of work in good progress.—J. F. Findley.

ILLINOIS

Paris, April 17.—We have just recently closed a meeting held by home forces, excepting with the assistance of Le Roy St.

John, singing evangelist, during the last two weeks of the meeting. The meeting was held four weeks with 165 accessions. Last Sunday there were 730 in attendance in the Sunday school and an offering of \$102. Fred E. Hagen will be retained in Japan as our first Living Link. It was unanimously voted in the Sunday school that another Living Link would be supported this year, and the C. W. B. M. are planning for the support of a Living Link for the coming year. The official board of the church here has decided to enlarge the building this summer at an expense of from \$10,000 to \$20,000 and will thereby give us better opportunities for larger work.—Finis Ilkman.

Quincy, April 16.—The old First Church in Quincy had a happy Easter. The choir gave fine music at both services. Eight confessions and one by statement gave occasion for joy. The outlook is more encouraging. We became a Living Link in state work. Two hundred and ten added at regular services.—W. M. Jordan.

Sterling, April 16.—Glorious Easter Sunday here. Four added, three by letter, one by confession. Two baptized by Rock Falls church. Largest Bible school and congregations in a year. We are growing in work and grace.—James W. Johnson.

Sullivan, April 15.—Three additions at morning service Easter, one other not reported. Junior Endeavor and Sunday school gave Easter exercises at night. Offerings and receipts from mite boxes amounted to \$21.—J. G. McNutt.

Ospur, April 16.—Two added by letter yesterday at the Texas church. A board of trustees and two deacons were elected. We are in a promising Sunday school revival which is to continue throughout this week. Bro. Marion Stevenson speaks to-night with other active Sunday school men to follow each evening of the week. Miss Elsie K. Roth of Stanford, Ill., is leading the song service.—Lewis P. Fisher.

IOWA

Brighton, April 16.—Am in a promising meeting with the Brighton church, now fifteen days old. Fourteen added, twelve by confession. Evangelist America M. Sea is leading the singing and exhorting. This is a splendid church. L. C. Wilson, who lately went to his reward, preached and lived here many years. We have a splendid beginning and hope for yet many added to the Lord.—C. C. Davis.

Clinton, April 15.—Meetings with home forces three weeks old with eighteen added, sixteen by primary obedience. Simultaneous campaign in the various churches of the city closed on Friday evening last, but we will continue indefinitely. Outlook most promising.—Victor F. Johnson.

INDIANA

Muncie, April 16.—We closed our special two-weeks' meeting yesterday with home forces. Seventy added into the church, thirty-five by primary obedience. Bro. W. H. Allen is doing a fine work. Over 100 additions to the church since he began his ministry here December 1st. The city, too, is taking note of his work. He has delivered the Elks' memorial address and has been invited to deliver the high school baccalaureate and the Memorial Day address for the G. A. R.—E. P. Wilks.

Ft. Wayne, April 16.—There were six additions at the W. Jefferson Street Church yesterday. I held a few weekday night meetings at Harlan with thirty-five additions. We have secured Chas. R. Seoville for September and October and rented Princess Rink, which seats 3,000, for a campaign.—E. W. Allen.

KENTUCKY

Owensboro, April 15.—Church here voted unanimously to employ an assistant minister to begin work September 1st. Sunday school last Sunday passed the 400 mark in attendance. Begin meeting with H. D. Smith, Hopkinsville, Ky., to-morrow.—R. H. Crossfield.

MISSOURI

Platte City, April 16.—We took up an offering for the Orphans' Home at St. Louis yesterday and so far have \$100.83. More will probably come in soon. We had two additions by letter April 8th and one previous to

this date not reported. Our church is strong here in numbers and in wealth and they give liberally to all worthy calls.—Harry E. Tucker, minister.

St. Louis.—Our National Benevolent Association has just received \$100 on the Annuity Plan from Sister Mary Byram of California and a direct gift of \$100 from A. W. Jeffress of Illinois.—Geo. L. Snively.

NEBRASKA

Falls City, Nebr., April 20.—Had a three weeks' meeting here in which R. A. Givens assisted me as song leader, with 28 additions. One confession at Easter morning service, April 15. Twenty of the 28 were by confession and baptism.—Theodore A. Lindemeyer.

OHIO

Dayton, April 17.—Fourteen added to the Central Church Sunday; seven by confession, ten others added since last report.—J. Cahill.

Hamilton, April 16.—At the Lindenwald church we had seven added yesterday, five by confession; this makes twenty-one added since February 11th, when our meeting closed, six by confession.—W. H. Hedges.

OREGON

Roseburg, April 16.—I have accepted the position of state evangelist for southern Idaho until Oct. 1st. I held my first meeting in the state at Caldwell during March with 21 added, 9 confessions. I am home now to move my family to Monmouth, Oregon, then will return to Nampa, Idaho, for a meeting. I supplied here yesterday and was greeted with large audiences at both services. Two accessions at the morning service. I have held two meetings here and have since been pastor more than two years with 102 additions as visible results. Also indebtedness nearly all paid and the small balance mostly covered by good new pledges. Missionary offering much increased.—Geo. C. Ritchey.

PENNSYLVANIA

Pittsburg, April 17.—The genius and devotion of John G. Slayter and the loyalty of a noble congregation are being graciously rewarded in the progress of the East End Church, Pittsburg. Easter Sunday was decision day. Two hundred were at Bible school and made an offering of \$18.20. Eight indicated their decision for Christ and with seven others responded to the invitation in the morning church service. Considering the difficulties of the aristocratic section of this great city, this day's success is a great victory and prophetic of others.—W. R. Warren.

Wilkes Barre, April 17.—The Plymouth Church of Christ closed a very excellent revival service of four weeks on Lord's day night with one hundred added. The minister, Rev. L. O. Knipp, did his own preaching. Mrs. Harry Fredenburg of this city assisted, singing every evening a solo and directing the chorus. The home forces rallied generously to the general support. It was a great meeting for so hard a field. Bro. Knipp's congregation will now number about five hundred and fifty, with a Bible school of nearly as many. He is a hustler and filled with the spirit.

Bro. Richard Bagby, of Dunmore, Scranton, assisted Bro. C. H. Frick, of Westmore (which, like Plymouth, is just across the river from this city), in a meeting earlier in the season, during which about twenty were added. Bro. Frick and his splendid wife have and are doing a good work there.

The Mission at this place moves slowly but steadily on. Its anniversary service, April 1st, at which it was two years old, showed an active roll of one hundred members in good standing. The strike in this valley, where coal is king, with loss of some good members, clouds the sky of this work at present. We hope and trust for the best and work away in his name.—E. E. C.

SOUTH CAROLINA

Charleston, April 16.—Two added here by baptism since last report. Church gave full apportionment for F. C. M. S. and has called us for a third year.—Chas. E. Smith.

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FIRST SEPARATION OF BAPTISTS AND DISCIPLES IN INDIANA.

(Continued from page 392.)

I here insert a copy of their early record.

"We: William Bruce, Andrew Burnside, Rebecca Simpson, Jane Burnside, David Lemen, Nancy Howard, David Warford, Mary Warford, Charles W. Short, Geo. A. Linsey, Michael Crooks, Susan A. Lindsey, Rhoda Morris, Samuel D. Piety, Jesse Hollingsworth, Nancy Ruby, Nancy Polke William Polke, Sallie Polke, Sallie Threldkill, and Elizabeth Lindsey, having been baptized upon a profession of our faith into the Lord Jesus Christ: As the way, the truth and the life; hoping that it will be for the edification of each other; and for our growth in grace; and the knowledge of our Lord Jesus Christ; to associate ourselves together as a Church of Jesus Christ: (Having been regularly dismissed as orderly members for that purpose.) Have agreed to unite together as such as set forth in the Scriptures of Truth. But more especially in the New Testament for the government of Christians and Churches: In the presence of each other, relying on the grace of our Lord Jesus Christ: Agree on the 4th day of March, 1832, at Bruceville, Knox county, State of Indiana, to unite together as a Church of Jesus Christ."

Upon this declaration they set out to do the work of the Lord Jesus Christ. From that day until this, this church has continued to hold forth the bread of life. The church from which the members mostly came has continued in like manner to be faithful to her trust. Both churches, the Mariah Creek Baptist and the Bruceville Christian, have preached Jesus Christ as the one and only Savior of men. Both continue to teach the things that make for righteousness and holy living. The writer has preached in both churches. He knows the membership of both. He believes that, though they be separated here on earth, in the life to come they will be one. These

churches are separated. It ought not to be so. They should be united in one body of believers. To all intents and purposes they are one. They are both trying to reproduce the life of Jesus Christ in men and women. Yet the Joshua who can lead these people into one fold must be able to solve this problem: "How can these people unite in one communion, with a proper consideration, at the same time, for the principle that lies in the demand for a return to 'The Ancient Order of Things,' the taproot of the tree of division?" It is the prayer of the writer that before another century passes another man may tell the story of these churches, not of their separation, but how that by the grace of God they were reunited. The Lord God bless Baptists and Disciples. May the day soon come when they shall all be one, even as Our Lord prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

PROGRAM OF SOUTHERN ILLINOIS MINISTERIAL INSTITUTE.

The nineteenth annual Institute of the Southern Illinois Christian Ministerial association will be held at Albion, Edwards county, May 8 to 10. Entertainment will be provided free for all. The program is as follows:

Tuesday, 7:15 p. m.: Devotional. F. P. Sprague, pastor Congregational church, Albion. Address, "The Minister of Today." President R. E. Hieronymus, Eureka; president's address, "The Scope of Brotherhood," L. H. Stine, Tipton, Ind.

Wednesday, 8:45 a. m.: Devotional. B. W. Tate, Newton; paper, "The Minister and Missions," Lee Tinsley, Olney; review, J. E. Story, Smithboro; general discussion, opened by B. R. Gilbert, Belle River; paper, "The Problem of the Country Church," J. F. Rosborough, Centralia; review, C. W. Freeman, Newton; general discussion, opened by L. D. Hill, Dist. Evan., Mt. Vernon.

Wednesday, 2 p. m.: Devotional. C. Monroe, Clay City; paper, "Church Federation," G. S. McGaughey, Palestine; review, G. T. Smith, Dalton City; general discussion, opened by F. L. Davis, Carterville; paper, "Christian Journalism," R. H. Robertson, Du Quoin; Review, J. W. Kilbourn, Mt. Carmel; general discussion, opened by J. S. Rose, Mt. Vernon.

Wednesday, 7:15 p. m.: Devotional. S. U. Leinbach, pastor Cumberland Presbyterian church, Albion; address, "Religious Education," Marion Stevenson, State

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Superintendent Bible school work, Bloomington; address, "Alexander Campbell as a Preacher," A. McLean, president F. C. M. S., Cincinnati, Ohio.

Thursday, 8:45 a. m.: Devotional, Wilford Field, Effingham; paper, "The Holy Spirit in Manifestation," D. A. Hunter, Herrin; review, G. W. Ford, West Salem; general discussion, opened by Gilbert Jones, Benton; paper, "Is There a Demand for a New Apologetic?" Wm. Oeschger, Vincennes, Ind.; Review, C. M. Smithson, District Secretary, Mt. Vernon; general discussion, opened by Tallie Defrees, Greenville.

Thursday, 2 p. m.: Devotional, F. M. Lollar, Olney; paper, "Distinguishing Principles of the Disciples of Christ," W. W. Weeden, Chairman State Committee, Marion; review, W. S. Mesnard, Mason; general discussion, opened by E. U. Smith, McLeansboro; paper, "Relation of the Minister to Civic Righteousness," A. T. Shaw, Fairfield; review, M. N. Beeman, Marshall; general discussion opened by J. H. T. Brinkerhoff, Salem.

Thursday, 7:15 p. m.: Devotional, J. M. Adams, pastor M. E. church, Albion; Bible lecture, Marion Stevenson, Bloomington; address, "The Present Phase of the Christian Union Problem," Editor J. H. Garrison, St. Louis, Mo.

The Southern railroad furnishes connections from east and west. The Illinois Central furnishes transportation from north and south to Brown's on the Southern four miles east of Albion. Hacks meet I. C. trains at Brown's.

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Albion, Ill., May 8-10.

AN OHIO STATE-WIDE EVANGELISTIC CAMPAIGN.

This is the period of great things in evangelism, and the Board of Managers of the Ohio Christian Missionary Society, with the advice and approval of W. J. Wright, National Secretary of Evangelism, has launched the plan of the largest simultaneous evangelistic campaign yet undertaken, which is to be no less than a state-wide simultaneous campaign among all the churches in Ohio, more than 500 in number. It will require all the evangelists of the brotherhood, and many pastors as well, to carry out this campaign successfully. The date has been set for Nov. 15, 1907, to Feb. 1, 1908. This is far enough in the future to give time for thorough preparation and to make it pos-

Passengers east from Chicago to Fort Wayne, Findlay, Fostoria, Cleveland, Erie, Buffalo, New York City, Boston and all points east, will consult their interests and find advantage in selecting the Nickel Plate Road east from Chicago. Three through trains are run daily, with through day coaches to New York City, and modern Pullman sleeping cars to destination. Rates always the lowest, and no excess fares are charged on any train, for any part of the journey. Modern Dining Car Service, with Individual Club Meals, ranging in price from 35 cents to One Dollar; also meals a la carte. Ask for tickets via the Nickel Plate Road. Chicago depot, La Salle and Van Buren streets, the only station in Chicago on the Elevated Loop. Chicago City Ticket Office, 111 Adams St. Detailed information may be secured by addressing John Y. Calahan, General Agent, 113 Adams St., Room 293, Chicago.

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Just send your name and address to Pyramid Drug Co., 2342 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

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LIST OF CHEAP RATES.

The Missouri Pacific Ry. and Iron Mountain Route will sell tickets for less than one fare for the round trip; also cheap one way colonists' tickets on March 6th and 20th to points in Arkansas, Colorado, Indian Territory, Kansas, Louisiana, Missouri, Mexico, New Mexico and Texas.

MEXICO.

Low one way colonists' tickets to Mexico will be on sale February 15 to April 7. Low round trip tickets to Mexico City will be on sale daily. The Iron Mountain Route has two solid through trains weekly from St. Louis via Texarkana, San Antonio, Laredo to Mexico City, leaving St. Louis at 9 a. m. on Tuesdays and Fridays. The special equipment consists of Pullman composite car, Pullman compartment sleeping car, drawing room sleeping car and dining car. In addition to the above we have daily through standard sleeping car service, leaving St. Louis at 8:20 p. m.; also on the first and third Tuesdays through tourist sleeper.

CALIFORNIA.

Low colonists' one way tickets to California and Northwest sold daily February 15 to April 7. The Missouri Pacific Ry. and Iron Mountain Route have through tourist and standard sleepers.

HOT SPRINGS, ARKANSAS.

Low round trip rates to Hot Springs, the Carlsbad of America. Take the new Iron Mountain Hot Springs Special, leaving St. Louis at 8:01 p. m., arrive Hot Springs at 8 a. m. next morning.

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You won't care. You will be too miserable. But you will be intensely interested in how to get rid of it.

How to stop those cold chills from chasing up and down the spine, the incessant pains in the limbs and back, nausea, coughing fits, sneezing, discharge from the eyes and nose, muscular pains, and that brain-racking headache.

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sible to secure the services of practically all the evangelists of the brotherhood, and they will all be needed. The date makes it possible for churches that want a fall meeting to have it, and those who want a meeting in January, which is the rule in northern Ohio at least, to have meetings within the specified period, one before and one after the holidays. Churches will be able to loan their pastors for a meeting besides the one held in their own church. If this meeting is held before the holidays he can return and have two or three weeks in which to organize his forces for the meeting to be held at home. And if after the holidays he can organize the new converts and set them to work before going away to hold a meeting in another field.

It ought to be possible to add 1,000 to the forces in a campaign like this and to lend an impetus to evangelistic work that will effect for better things the Christian world. A permanent committee to have charge of this movement will be appointed at the State Convention, in all probability to have its headquarters in the office of the Ohio Christian Missionary Society in Cleveland. Sub-committees will need to be organized in all our principal cities throughout the state. Thousands of dollars will be needed to help weak and struggling churches and to send evangelists into new and desert fields. The committee on management ought to be made the clearing house for securing and employing evangelists and the churches should nominate to the committee the evangelist which they wish to secure. This will simplify correspondence and greatly facilitate the work.

Ohio was the principal field of labor of that indefatigable and enthusiastic evangelist, Walter Scott, and thus in the early days set the pace in the progress of our people. We trust that this new movement will be a record breaker in the accomplishment of great things in the saving of men. What do you think of this movement, and will you help it on? We shall be pleased to hear from you.

S. H. Bartlett, Cor. Sec.

300 Beckman Bldg., Cleveland, O.

OBITUARY. BROKAW.

Another Christian soldier has fallen. A captain in the Lord's army, fearless in battle, has laid off his armor. At the University Place Church of Christ February 18th a great concourse of citizens paid their last respects to George Lewis Brokaw. A tribute of highest value is paid to any man when his works have so commended themselves that others pay respect in loving remembrance. Such was accorded Brother Brokaw at the funeral services held in his home church.

G. L. Brokaw was born in the year 1849. Died February 15, 1906. More than half a century measures his earthly career. His life as a Christian began in an early stage and was strong, spiritual and consistent to the day of his death. He was an old Abingdon student, but he held his A. M. degree from Eureka. His ministry as pastor and evangelist was successful and covered territory in Wisconsin, Illinois, Minnesota and Iowa. Most of the time, however, was in Iowa. Here he planted while state evangelist such churches as Mason City, Hampton, Webster City, and others which are monuments to the solidity of his work. Those prosperous churches grounded in the faith "Once for all delivered to the saints," show the solid masonry which characterized him as a builder in spiritual things. He was a worthy representative of that group of Iowa workers whom the brotherhood delight to honor—Carpenter, McConnell, Vawter, Cornell and Roach.

The last few years he lived at Des Moines,

The Day set for the offering for Home Missions is May 6th. If every preacher who reads this paper will give the members of his congregation an opportunity to contribute on that Day, we are confident that more than \$200,000 will be received this year. But it all lies with the preachers. We have no criticisms to make, no grievances to air, no complaints to utter. We rejoice in every good work under whatever auspices. But if we are to do the work expected of us we must have \$200,000 this year—not a dollar less. The people will give that amount as soon as they see the necessity. We cannot reach all the people. The preachers are our sole dependence. We believe in our preachers. We are sure they will do their best to answer every appeal. Our brothers in America cry for the Gospel. We, as your agents, are doing our best to answer their cries. New fields invite us. We want to enter at once. Anything short of \$200,000 will cripple our work. We appeal to the consciences of our ministers. We confidently expect an adequate answer.

W. J. WRIGHT,

Acting Cor. Sec'y,

GEO. B. RANSHAW,

Field Secretary,

of The American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, O.

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where he founded and edited the Christian Union. Though limited in capital he made through its columns a splendid contribution to the cause of primitive Christianity in this commonwealth.

Brother Brokaw's family consists of his faithful wife who is an efficient worker in all the activities of the church, two daughters, Mrs. Cockrell of New York and Miss Zell, and son Roy of Des Moines, who survive him. A little daughter was called to the unseen years ago. He was an amiable man, loving father and devoted husband.

A characteristic of Brother Brokaw was his kindly attitude toward his brethren. He never spoke unkindly or critically of them, but magnified their virtues and spread a mantle of charity over their frailties. It can be said truthfully of him he accomplished much more than the average man, though he was called to rest in the vigor of his years. His life was the embodiment of that which was good. His ambition to extend the Master's kingdom and devotion to the work of Christ whom he served was unflinching and beautiful. The writer preached the funeral sermon. Brethren Kirk and Breeden participated in the services. The body was laid to rest in the family cemetery at Liscomb, Iowa. Peace to his ashes. Honor to his memory. Sympathy to his loved ones. Enrichment to the church because of his life and eternal happiness at the right hand of God.

Des Moines, Ia.

I. N. McCash.

WALLACE.

March 11, 1906. Brother Cicero Mansfield Wallace passed to his reward, his desire granted to leave this world on the Lord's day. Brother Wallace was a native of Truxton, N. J., born April 26, 1834. At Cook's Hall he was one of the charter members of the North Side Church. An exemplary elder, his life was economic that his liberality might be large to the church. To whom in

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pulpit, pew or home was he not wisdom, comfort and strength? Who with appropriateness could picture our Lord's suffering in the communion circle as he? He seemed to talk with God. Christ-like, his supreme thought was the church. When paralysis made it impossible to him to attend services his prayers always centered where the word was being preached and his Lord remembered. Long ago he said: "Let there be no extravagance in my burial, but rather give that extra money to missions." His love, however, was not circumscribed by the church; his neighbors, even the little children, cried when he died. One tiny tot lisped, "Everybody loved Brother Wallace." One brought an anchor of flowers for him and wondered "why he did not come back from heaven!"

A farewell message to his worthy wife was: "Be faithful to the church, and make sure of eternal life." His memorial sermon was taken from his favorite scriptures. Revelation 21:1-4; Rev. 22:1-5, "The Man of Vision." The service was conducted at the Sheffield Avenue and George Street Church, where his young friends sang the old songs he loved so well. He leaves two sisters and a brother besides his devoted wife. Tenderly his brethren laid his body away in the Elmwood cemetery Tuesday, March 13.

His life was embodied in the hymn:

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With his own precious blood.

For her my tears shall fall;

For her my prayers ascend;

To her my cares and toils be given

Till toils and cares shall end."

Will F. Shaw.

GROSS.

On April 14, 1906, at the advanced age of 73, Samuel Gross passed to his final reward. Until within thirteen months of his death he had led a very active business life, being a Boston salesman for the American Serial Company. His confinement in his room was, therefore, one of the serious trials of his last sickness. In 1853, at Shalersville, O., he became a Disciple, and was deeply and intelligently interested in the movement. But what is more than this, he was a close student of the Word of God. In 1860 he was married to Miss Synthia Haven of Shalersville. Of the family there now remain Mrs. Fannie Clements, Ravenna, O.; Robert H. Gross and Mrs. H. L. Haskin, Boston, Mass., and Dana Gross, Chicago, Ill. In 1893 Mr. Gross removed with his family to Boston, Mass., and from the first became actively interested in the Boston church, being faithful to its interests until the time of his death. At the time of the construction of the new church building he gave much personal attention to the work.

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Boston, Mass.

A. L. Ward.

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One of the northern routes across the continent, perhaps visiting Yellowstone Park en route, and after enjoying the charms of the Puget Sound region, start from Portland for San Francisco

On a Pacific Ocean steamer, or over that magnificent highway, the Shasta Route. Then, when you have enjoyed San Francisco's attractions, continue southward

Over the incomparable Coast Line to Los Angeles. After a stay in Southern California, take either of three routes to Colorado Springs and Denver

—the Valley Line, over Great Salt Lake and thro' the Scenic Rockies

—the new Salt Lake Route and thro' the Scenic Rockies

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